

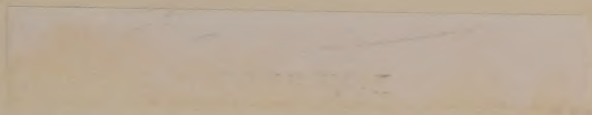
Bible.

Christ in the gospels, or,
The life of our Lord in the



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THE FOUR IN ONE.

CHRIST IN THE GOSPELS

OR,

THE LIFE OF OUR LORD

IN THE WORDS OF THE EVANGELISTS;

AMERICAN REVISION, A. D. 1881.

WITH SELF-INTERPRETING SCRIPTURE, MAPS OF JESUS' TRAVELS, AND
A DICTIONARY OF PROPER NAMES.

BY

JAS. P. CADMAN, A. M.

WITH AN INTRODUCTION BY

REV. P. S. HENSON, D. D.

SEVENTH EDITION.

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1889.

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To My Wife,

MY CHEERFUL CO-LABORER,

WHOSE FAITH THAT IT MUST PROVE HELPFUL
TO MANY STUDENTS OF THE LIFE OF OUR DIVINE LORD
HAS BEEN THE CONTINUAL INSPIRATION
OF MY TASK;

AND

TO THE MEMORY OF OUR ONLY SON,

Arthur,

WHOM GOD CALLED HOME DURING ITS PREPARATION,

THIS VOLUME IS DEDICATED.

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PREFACE.

“Take . . . the sword of the Spirit, which is the Word of God.”

Eph. 6:17.

“I never saw a useful Christian who was not a student of the Bible.”

D. L. Moody.

THIS volume is issued as an aid to the study of the life of Jesus. It is felt that a more thorough acquaintance with that life, in its plan and progress, may be obtained by the method here presented than can be gained by the fragmentary reading of the Gospels. “The importance of studying the four Gospels in connection,” says Dr. G. W. Clark, “cannot be too highly estimated or too earnestly enforced. No clear and well-defined image of the Savior’s life can be formed in the mind without it. Selecting leading texts of events and discourses from the different Evangelists will not answer the demand. Each Evangelist must be allowed to contribute his part toward a full and perfect likeness. The true chronological order must also, as far as possible, be observed, or the view will be confused and distorted. But the constant turning from one Gospel to another, and the act of comparing and mentally deciding and arranging, are exceedingly inconvenient and laborious, and most persons who attempt it weary in the task. Hence the great value of an arrangement of the Scriptural text according to the probable order of events, . . . so that the eye can survey all the narratives of any incident or utterance at a glance.”

In his harmonized presentation of the events and discourses of the four Gospels, the compiler of this work has followed, in general, the arrangement adopted by many modern Harmonists, among them Tischendorf, Robinson, Strong, Clark and Gardiner, which is based upon the view

that Mark and John, with few exceptions, conform strictly to the chronological order: while Matthew and Luke, on the other hand, guided rather by the principle of association, frequently group together transactions and narratives, related to one theme or connected by a common thought, though they may have occurred at different times and in various places. Of the Harmonists named above, Dr. Gardiner has been most closely adhered to, although the arrangement of Robinson and Clark has been adopted in a few instances, as avoiding certain transpositions of some of the discourses, and thereby, it is thought, enhancing the value of the volume to Sunday-school workers for whose use, as constituting the large majority of Bible students among the laity, it has been especially prepared.

The chronology is that of the Rev. Samuel J. Andrews, as presented in his "Bible Student's Life of our Lord," New York and London.

The references are, in the main, those which were made with extreme care and diligence by the learned and devout Dr. Blayney in 1769, and since then generally printed in the leading reference Bibles. To have given all these references in full would have greatly increased the size and cost of this book. Nor would it have served so well the end had in view as the plan here adopted. It is hoped that Scripture research will be stimulated by the offering of selections only from the great storehouse of references; for these selections may prove to the thoughtful and devout reader guide-posts, pointing to the fertile fields beyond—beginnings of that "unfolding of the divine words which," says the Psalmist, "giveth light." It has been the endeavor, further, to give prominence to such references as seem best adapted to illustrate the spiritual truths taught in the text. The compiler desires here to bear grateful testimony to the spiritual benefit which he feels that he himself has gained from this special study, which has extended over several years, an encouragement to

hope that his book may be the medium of a similar blessing to many of his readers; and if that might be the result of his labors, great indeed would be his reward.

The references thus chosen, as also the text itself, will render the book helpful, it is thought, to leaders of prayer and conference meetings, at which passages from the Gospels are the theme for study.

The map and diagrams are a novel feature of this work, and to them the reader's special attention is called. They have been carefully prepared, and can hardly fail, if properly used, to facilitate an understanding of the text and to aid the memory.

The compiler has advanced no novel or strictly original views, but has followed closely in the track of men whose right to speak with some measure of authority upon these matters is undisputed. And yet he feels that he will not misrepresent the views of these scholars, whom he has chosen as guides, in stating that it is not claimed by them that the order of events or the chronology here presented, is established beyond question. To quote further from Dr Clark, [These matters] "open a large field for the exercise, both of the judgment and of charity. The arrangement of many passages must depend largely on the discriminating taste of the Harmonist. What may appear probable and appropriate to one may seem less so to another. Dogmatism, therefore, is out of place; caution and a regard for the conclusions of others are ever becoming, and the study and comparison of different harmonies are desirable and very profitable."

Attention is called to the article on Bible Translations, a subject of importance to every student of the Scriptures.

No one can afford to overlook the Introduction by Dr. Henson. There is much of instruction, and of suggestion of deep truths presented in its pages.

J. P. C.

INTRODUCTION.

WHEN we sing as we are accustomed to do,

“God is his own interpreter,
And he will make it plain,”

the meaning is, of course, that those dark providences which we so much dread, when interpreted by subsequent providences, when taken in their relation to the whole course of God’s providence, when that shall be set forth before us, instead of being regarded as black and baneful, will be seen to be radiant with beauty and freighted with love.

But the words we have quoted are susceptible as well of application to that higher and clearer revelation God has given of himself in his Word. Not only is there an unfolding of God’s meaning in Scripture, even as there is in Providence, so that what comes earlier is illuminated and made intelligible by what comes afterwards, but even apart from any chronological considerations, it must evermore be borne in mind that every truth is many-sided and every side, like the facets of a diamond, hath its own peculiar hue of prismatic beauty. It is not possible to see all the truth from any one standpoint, nor for any one form of statement to exhaust the fullness of its meaning.

And so in what we call the Bible, God has given us many books penned by many writers, each presenting such views of truth as his mental and spiritual nature made him specially adapted to be the vehicle of. Not that any one of these Scripture writers was left to wander at his “own sweet will,” so that we must largely discount his deliverances on account of his human imperfections and the possibility of his misapprehending what the Lord would have him teach. That were indeed to undermine utterly the authority of the Scriptures, and “if the foundations be destroyed what shall the righteous do?” We do most thoroughly and invincibly believe that “holy men of old spake as they were moved by the Holy Ghost,”

and that therefore what they spake may be absolutely relied upon. But while we believe that all that each one said was truth, God's truth, we do not believe it was all the truth. You must have all that all of them said, in order to be sure that you have all the truth. "Which things we speak," writes the Apostle Paul, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, *comparing spiritual things with spiritual.*" And only by such collation and comparison can God's truth be comprehended in all the breadth and beauty of its meaning. You cannot obtain any accurate representation of a building by taking only a single view. And so the photographer is accustomed to take two pictures, from a little different points of view, and when both these are looked at at once, as in a stereopticon, you see not two pictures, but one, and that not a flat surface such as each of the pictures shows, but a solid that stands out in its massiveness before your eyes. And yet even then you do not see the hinder part, but only half the building. To see it all in its completed symmetry, we should be obliged to have four views, and to look at them all at once. But this is, of course, impossible, inasmuch as we have not four eyes, but only two. But the principle applies though its application be impossible. Singularly enough there are just four gospels. The metropolis of gospel truth, like the heavenly metropolis, lieth four square. Four pictures have we here of the matchless Man of Nazareth,—four pictures, and all so much alike that sometimes captious critics have said that there was only one original gospel and the other three were copied from that. Four pictures, and yet all so different that other skeptical critics have alleged that there are glaring discrepancies in them, that are hopelessly irreconcilable. The pictures, of course, must be *alike*, for all of them are pictures of HIM. The pictures, of course, must be *unlike*, for each of the portrait painters had his own peculiar point of

view. And yet it takes all four to give us the Christ of history in all the completeness of his humanity and divinity. And so we turn from one to the other, and seek as best we can while gazing upon one to carry the others in our mind; and yet to the ordinary reader, and even to the reader that is more than ordinary, there is conscious difficulty and more or less confusion, in attempting such a process, and there would still be, even though all four of the gospels were spread before us in parallel columns, as has sometimes been done in preparing a gospel Harmony.

In the present volume the attempt is made to obviate this difficulty by weaving the four into one, and making a mosaic, in which the tracery and coloring of each of the divinely-guided artist-evangelists shall be faithfully preserved, and so the matchless portrait of the Son of Man shall beam upon us, as it were, from a single canvass instead of four. How well the attempt has succeeded must be left for the devout and scholarly student to judge. That it is not an easy task which our author has undertaken, he will himself very frankly concede; nor is it one in which absolute perfection can be possibly attained by human hands. That great pains have been taken, great research employed, and marked ability displayed in the preparation of this volume, must be readily apparent to every thoughtful reader of it. That it will be an aid of great value in Bible study, and that it will enhance our appreciation of the marvelous unity in variety, harmony in diversity, that distinguishes the gospel histories, and above all that it will contribute not a little to the clearness and fullness of our conceptions of him "in whom all fullness dwells, and of whose fullness we have all received, and grace for grace," I do very sincerely and firmly believe; and therefore I do very cordially commend it to all who love him, and long for his appearing, and who feel that above all things else, his "life is the light of men."

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EXPLANATION OF TEXT.

THE figure ¹ in the text indicates that the portion following it has been taken from Matthew's Gospel. In like manner the figures ² ³ and ⁴ indicate the Gospel from which the portions following them are taken, ² indicating Mark, ³ Luke and ⁴ John. The figure ⁵ indicates that the words following it are not found in any of the four Gospels, but have been either introduced or substituted.

The chapters and verses given at the beginning of each section show what portions of each Gospel are incorporated in that section.

The words in smaller type, in brackets, are those that are not incorporated in the text either 1st, to avoid redundancy, or 2d, because they do not *coalesce with the words that are used in the text, or 3d, because they do not occur in the same relative position in the Gospel from which they came† as they do in the other Evangelists, much care having been taken throughout the entire work to preserve the exact sequence of each narrative wherever possible.

The figures ¹ ² ³ ⁴ which refer to the different Evangelists (as previously explained), when used within the brackets,

*The correct principle of uniformity in renderings which was adopted in the new version has permitted the coalescing of the sacred narratives, especially of the words of Jesus, to an extent that has been quite unexpected and most gratifying to the compiler, and in a very much more complete manner than it was possible in the common version, where the incorrect principle of diversity in renderings was a characteristic. See remarks on the two versions in the article entitled "A Brief History of the Translations of the English Bible," page 363.

†As illustrative of this, see "example" given herewith, where the words from Matthew "to come unto me," are put in the smaller type because they, in the original narrative, *follow* the words "forbid them not" instead of preceding them as is the case in Mark and Luke.

only indicate from where the words in the *small* type are taken, the text proper not being influenced by them.

EXAMPLE.

§105. CHRIST BLESSING LITTLE CHILDREN.

Perea (No. 64). (Going South.)

Matt. 19:13-15. Mark 10:13-16. Luke 18:15-17.

^{2 3}AND they were bringing [¹Then were there brought] ^{1 2 3}unto him ^{1 2}little children [³also their babes], ^{1 2 3}that he should ¹lay his hands on them, [²touch them] and pray: ³but when [^{1 2}and] ^{1 2 3}the disciples ³saw it, they ^{1 2 3}rebuked them. But ³when ^{1 2 3}Jesus ²saw it, he was moved with indignation, and ³called them unto him, ⁵and ^{1 2}said ²unto them [³saying], ^{1 2 3}Suffer the little children ^{2 3}to come unto me, ^{1 3}and ^{1 2 3}forbid them not: [¹to come unto me:] for to such belongeth the kingdom of ^{2 3}God [¹heaven.]

The number "64" in the heading refers to the corresponding number on the "Map of the Pathways of Jesus." The words "(Going South)" indicate the probable direction of his journey at the time when this incident occurred.

The figures ^{2 3} in the first line of the text indicate that the words "And they were bringing" are taken from Mark and Luke; while the brackets, the small type and the figure ¹ indicate that these words "Then were there brought" are from Matthew, but are not incorporated in the text of this work. The figures ^{1 2 3} next following, indicate that the words "unto him" are taken from Matthew, Mark and Luke; and the figures ^{1 2} before "little," indicate that the words "little children" are taken from Matthew and Mark; while the brackets, small type and figure ³ indicate that the words "also their babes" are taken from Luke, but are not incorporated in the text. In the same way it will be understood that the words "that he should" are from Matthew, Mark and Luke; "lay his

hands on them, and pray," are from Matthew, [^{2 3} "touch them"] are from Mark and Luke, but not incorporated in the text; [^{1 2} and] is from Matthew and Mark, but not incorporated in the text. The figure ⁵ in the sixth line, indicates that the word "and" is not found in any Gospel, but has been introduced. In a similar manner the remainder of the section will be readily understood.

Thus every word and phrase in each of the Gospels will be found in this work either woven into the text or placed within the brackets in the smaller type. The reader will therefore have a continuous narrative, a complete Harmony, and a ready exhibit of the differences between the Evangelists; and by his perusal of this one account of the Savior's life he will receive into his mind in a clear and coherent form every thought that is found in the four separate accounts.

SUPPLEMENT TO THE FOURTH EDITION.

With a view to illustrate more fully the work which was to be done in the preparation of this volume, and the method by which that work was accomplished, the incident on the opposite page is given, the four accounts being arranged in parallel columns, and the words which *occur in only one Gospel* being printed in display type. In the illustration, short as it is, there are, it will be seen, over *one hundred words* thus distinguished. The more important differences are these: Matthew alone speaks (a) of the fate of those who "take the sword," (b) of the angels, and (c) of Jesus' desire to fulfill the Scriptures. Luke alone mentions the healing; and John alone gives the names of Peter and Malchus, and speaks of the cup. Only Luke and John mention *which* ear was smitten. On page 315 will be found the consolidated narrative which brings out in *one* reading all the facts which in the arrangement in parallel columns can only be ascertained after *four* separate readings and mutual comparisons.

SIMON PETER SMITES THE SERVANT'S EAR.

MATT. XXVI.	MARK XIV.	LUKE XXII.	JOHN XVIII.
v. 50. Then they came and laid hands on Jesus, and took him. And behold, one of them that were with Jesus stretched out his hand, and drew his sword and smote the servant of the high priest, and struck off his ear.	v. 46. And they laid hands on him, and took him. 47. But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear.	v. 50. And a certain one of them smote the servant of the high priest, and struck off his right ear.	v. 10. Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear.
51. Then saith Jesus unto him, Put up again thy sword into its place; for all they that take the sword shall perish with the sword.	51. But Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.	11. Now the servant's name was Malchus.	11. Now the servant's name was Malchus.
52. Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be?	Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?	Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?	Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

PART I.

THE INCARNATION, BIRTH, AND CHILDHOOD OF OUR LORD.

Time—About Thirteen and a Half Years.

§1. INTRODUCTION TO JOHN'S GOSPEL.

John 1:1-18.

IN the beginning "was the Word, and the Word was
with God, and the Word was God. The same "was in
the beginning with God. "All things were made through
him; and without him was not anything made that hath

a Prov. 8:22 [The eternity of Wisdom], "The LORD possessed me in the beginning of his way, before the works of old. I was set up from everlasting, from the beginning, or ever the earth was." Col. 1:15 [Of the Son of God], "Who is the image of the invisible God, the firstborn of all creation; (16) for in him were all things created, in the heavens and upon the earth, things visible and things invisible; . . . all things have been created through him, and unto him; and he is before all things and in him all things consist." Rev. 19:13, "His name is called the Word of God."

b Prov. 8:24 [The eternity of Wisdom], "When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. Whosoever findeth me findeth life." John 17:5 (§ 137), "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." 1 John 1:1, "That which was from the beginning, concerning the Word of life."

c Phil. 2:5, 6, "Christ Jesus, . . . who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant."

d Gen. 1:1, "In the beginning God created the heaven and the earth."

e Psa. 33:6, "By the Word of the LORD were the heavens made." Col. 1:16, see on *a* above. Eph. 3:9. Heb. 1:1, 2, "God hath at the end of these days spoken unto us in *his* Son, whom he appointed heir of all things, through whom also he made the worlds." Rev. 4:11, "For thou didst create all things, and because of thy will they were and were created."

been made. ^jIn him was life; and ^kthe life was ^lthe light of men. And the light shineth in the darkness; and the darkness apprehended it not.

There ^mcame a man, sent from God, whose name was John. ⁿThe same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but *came* that he might bear witness of the light. There was ^othe true light, *even the light* which lighteth every man, coming into the world. He was in the world, and ^pthe world was made through him, and the world knew him not. ^qHe came unto his own, and they that were his own received him not. ^rBut as many as received him, to them gave he the right to become children of God, *even* to them that believe on his

f John 5:26 (§ 39), "For as the Father hath life in himself, even so gave he to the Son also to have life in himself." 1 John 5:11—"that God gave unto us eternal life, and this life is in his Son."

g John 8:12 (§ 83), "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." 9:5 (§ 84), "When I am in the world I am the light of the world." 12:46 (§ 125), "I am come a light into the world, that whosoever believeth on me may not abide in the darkness."

h John 3:19 (§ 24), "This is the judgment, that the light is come into the world, and men loved the darkness rather than the light, for their works were evil."

i Mal. 3:1, "Behold, I will send my messenger, and he shall prepare the way before me." Luke 3:2 (§ 16), "The word of God came unto John the son of Zacharias in the wilderness." Matt. 3:1 (§ 16).

k Acts 19:4.

l Isa. 49:6. "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." 1 John 2:8—"because the darkness is passing away, and the true light already shineth."

m Heb. 1:1. See on *e* above. 11:3, "By faith we understand that the worlds have been framed by the word of God."

n Luke 19:12-14 (§ 111) [Parable of the ten pieces of money], "We will not have this man reign over us." Acts 3:12-14 [Peter said], "Ye men of Israel, . . . ye denied the Holy and Righteous One . . . and killed the Prince of life."

o Isa. 56:4. Rom. 8:14, "As many as are led by the Spirit of God, these are sons of God." Gal. 3:26, "Ye are all sons of God, through faith, in Christ Jesus." 2 Pet. 1:3. 1 John 3:1, "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and *such* we are."

name: ^pwho were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. ^rAnd the world ^rbecame ^rflesh, and dwelt among us (and we ^rbeheld his glory, glory as of the only begotten from the Father), ^rfull of grace and truth.

John ^rbeareth witness of him, and crieth, saying, This was he, of whom I said, ^rHe that cometh after me is become before me; ^rfor he was before me. For of his ^rfulness we all received, and grace for grace. For ^rthe

^p John 3:5 (§ 24) [To Nicodemus], "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Jam. 1:18. 1 Pet. 1:23.

^q Matt. 1:16 (§9), "Mary, of whom was born Jesus, who is called Christ." Luke 1:30 (§ 4) [To Mary], "The angel said, . . . Behold, thou shalt . . . bring forth a son and shalt call his name Jesus." 2:7 (§ 8). 1 Tim. 3:16.

^r Rom. 1:3, "His Son, who was born of the seed of David according to the flesh." Gal. 4:4, "When the fulness of the time came, God sent forth his Son born of a woman."

^s Heb. 2:11-16, "Both he who sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren. For verily not to angels doth he give help, but he giveth help to the seed of Abraham."

^t Isa. 40:5, "The glory of the LORD shall be revealed, and all flesh shall see it together." Matt. 17:2 (§ 71), "Jesus . . . was transfigured before them; and his face did shine as the sun." 2 Pet. 1:16, "We . . . were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son in whom I am well pleased." John 2:11 (§ 22). 11:40-43 (§ 101) [To Martha, before raising Lazarus], "Jesus saith, . . . Said I not unto thee, that, if thou believedst, thou shouldst see the glory of God?"

^u Col. 1:19, "It was the good pleasure of *the Father* that in him should all fulness dwell." 2:9,—"*Christ*: for in him dwelleth all the fulness of the Godhead bodily."

^v John 3:32 (§ 25), "What he hath seen and heard, of that he beareth witness."

^w Matt. 3:2 (§ 16). John 3:30, 31 (§ 25), "He must increase, but I must decrease. He that cometh from above is above all."

^x John 8:58 (§ 83) [To the Jews], "Before Abraham was born, I am." Col. 1:17 [Of the Son of God], "He is before all things."

^y John 3:34 (§ 25), "God . . . giveth not the Spirit by measure." Eph. 1:6—"to the praise of the glory of his grace, which he freely bestowed on us in the Beloved." Col. 1:19 and 2:9, 10. See *u* above.

^z Exod. 20: and chapters following. Deut. 4:44, "This is the law which Moses set before the children of Israel." 33:4, "Moses **commanded us a law, even the inheritance of the congregation of Jacob.**"

law was given through Moses; "grace and ^btruth came through Jesus Christ. "No man hath seen God at any time; "the only begotten Son, who is in the bosom of the Father, he hath declared *him*.

§2. PREFACE TO LUKE'S GOSPEL.

Luke 1:1-4.

FORASMUCH as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, "even as they delivered them unto us, who ^bfrom the beginning were eyewitnesses and ministers of the Word, "it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee "in order, "most excellent Theophilus; ^fthat thou mightest know the certainty concerning the things wherein thou wast instructed.

§1. *a* Rom. 3:23, 24, "For all have sinned and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus " 5:20, "Where sin abounded, grace did abound more exceedingly." 6:14, "Ye are not under law, but under grace."

b John 8:31 (§ 83). 14:6 (§ 136), "Jesus said, . . . I am . . . the truth."

c Exod. 33:17-20, "Thou canst not see my face; for there shall no man see me, and live." Matt. 11:27 (§ 85). John 6:46 (§ 63), "Not that any man hath seen the Father, save he that is from God, he hath seen the Father." 1 Tim. 1:17, "The King eternal, incorruptible, invisible, the only God," (6:16) "dwelling in light unapproachable; whom no man hath seen, nor can see." 1 John 4:12-20, "No man hath beheld God at any time."

d John 3:16-18 (§ 24).

§2. *a* Heb. 2:3. 1 Pet. 5:1, "The elders therefore among you I exhort, . . . and a witness of the sufferings of Christ who am also a partaker of the glory that shall be revealed." 2 Pet. 1:16. See *t* § 1. 1 John 1:1.

b John 15:27 (§ 136), "And ye [the disciples] also bear witness, because ye have been with me from the beginning."

c Acts 15:1, etc 25, "It seemed good unto us, having come to one accord." 28. "For it seemed good to the Holy Spirit."

d Acts 11:4.

e Acts 1:1, "O Theophilus" [to whom also "The Acts of the Apostles" are addressed].

f John 20:30 (§ 173), "These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

§3. BIRTH OF JOHN THE BAPTIST FORETOLD.

Jerusalem, U.C. 748. October, B.C. 6.

Luke 1:5-25.

THERE was “in the days of Herod, king of Judæa, a certain priest named Zacharias, ^bof the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. And they were both ‘righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

Now it came to pass, while he executed the priest’s office before God, “in the order of his course, according to the custom of the priest’s office, his lot was to enter into the temple of the Lord and ‘burn incense. ^cAnd the whole multitude of the people were praying without at the hour of incense. And there appeared unto him an angel of the Lord standing on the right side of ^dthe altar of incense. And ^eZacharias was troubled when he saw

a Matt. 2:1 (§ 12), “Jesus was born . . . in the days of Herod the king.”

b 1 Chro. 24:3-10 [Of the priests’ lots], “David distributed them . . . according to their offices in their service; . . . the eighth to Abijah.” 19, “These [four and twenty] *were* the orderings of them in their service to come into the house of the LORD.” Neh. 12:1; 4:17, “Now these are the priests and the Levites that went up with Zerubbabel, . . . Abijah,” etc.

c Gen. 7:1 and 17:1. 1 Kings 9:4. 2 Kings 20:3. Job 1:1. Acts 23:1 and 24:16. Phil. 3:6.

d 1 Chro. 24:19, on *b* above. 2 Chro. 8:12-14, “Solomon . . . appointed, according to the order of David his father, the courses of the priests to their service, . . . as the duty of every day required.” 31:2.

e Exod. 30:7, 8. See *g*. 1 Sam. 2:27. 1 Chro. 23:13. 2 Chro. 29:11.

f Lev. 16:17 [Of the high priest], “There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place.” Rev. 8:3, 4.

g Exod. 20:1, 6, 7, “Thou shalt make an altar to burn incense, upon. . . . And Aaron shall burn thereon sweet incense every morning; when he dresseth the lamps, he shall burn incense upon it.”

h Judg. 6:12, 22 [To Gideon]; 13:3, 22 [To the wife of Manoah, the father of Samson]. Dan. 10:8. Luke 2:9 (§ 10) [To the shepherds]. Acts 10:3, 4. Rev. 1:13, 17. *i* Verses 60, 63 (§ 6). *j* Verse 58 (§ 6).

him, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he ^kshall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, ^leven from his mother's womb. ^mAnd many of the children of Israel shall he turn unto the Lord their God. ⁿAnd he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just; to make ready for the Lord a people prepared *for him*. And Zacharias said unto the angel, ^oWhereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering, said unto him, I am ^pGabriel, that stand in the presence of God; and I was

^k Num. 6:2, "When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD; he shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine-tree, from the kernels even to the husk." Judg. 13:4 [To the wife of Manoah, Samson's father], "Beware and drink not wine nor strong drink. The child shall be a Nazarite unto God from the womb." Luke 7:33 (§ 47). ^l Jer. 1:5. Gal. 1:15.

^m Mal. 4:5, 6, "Behold I will send you Elijah, the prophet before the coming of the great and dreadful day of the LORD: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers."

ⁿ See *m* above. Matt. 11:14 (§ 47) [Of John the Baptist], "And if ye are willing to receive *it*, this is Elijah, who is to come." Mark 9:2, 12 (§ 71) [Of the same, just after Jesus had been transfigured], "Peter and James and John . . . asked him saying, The scribes say that Elijah must first come . . . But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him."

^o Gen. 17:17, "Abraham . . . said, . . . Shall *a child* be born unto him that is an hundred years old?"

^p Dan. 8:16, "I heard a man's voice . . . which called and said, Gabriel, make this *man* to understand the vision." Dan. 9:21, 22, 23. Matt. 18:10 (§ 75). Heb. 1:13, 14.

sent to speak unto thee, and to bring thee these good tidings. And behold, 'thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb. And it came to pass, when 'the days of his ministration were fulfilled, he departed unto his house.

And after these days Elisabeth his wife conceived; and she hid herself five months, saying, Thus hath the Lord done unto me in the days wherein he looked upon *me*, to 'take away my reproach among men.

§4. BIRTH OF JESUS ANNOUNCED TO MARY.

Nazareth. April, B.C. 5.

Luke 1:26-33.

Now IN the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin 'betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, 'Hail, thou that art highly favored, 'the Lord *is* with thee. But she was greatly 'troubled at the saying, and cast in her mind what man-

q Eze. 3:26. 24:27. *r* 2 Kings 11:4, 12. 1 Chro. 9:23, 25.

s Gen. 30:22, 23. "God remembered Rachel and God hearkened to her . . . And she . . . bare a son; and said, God hath taken away my reproach." Isa. 4:1; 54:1-4.

a Matt. 1:18 (§ 7), "Mary had been betrothed to Joseph." Luke 2:4 (§ 8), "Joseph . . . went . . . into Judæa, to the city of David, which is called Bethlehem (because he was of the house and family of David); to enrol himself with Mary who was betrothed to him."

b Dan. 9:21, "The man Gabriel . . . talked with me, and said, O Daniel, . . . thou art greatly beloved." 10:18.

c Judg. 6:12. See note *h*. (§ 3). *d* See § 3.

ner of salutation this might be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. 'And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, ^kThe Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing that is begotten shall be called the Son of God. And behold, Elisabeth thy kinswoman, she also

^e Matt. 1:23 (§ 7) [Isa. 7:14], "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which is, being interpreted, God with us."

^f Luke 2:21 (§ 11), "His name was called JESUS, which was so named by the angel before he was conceived in the womb."

^g Mark 5:2-6 (§ 55).

^h 2 Sam. 7:11 [To David], "I will set up thy seed after thee, . . . and I will establish his kingdom." Isa. 9:6, 7, "Unto us a child is born, . . . and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David." 16:5. Jer. 23:5, 6—"I will raise unto David a righteous Branch. . . . His name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Psa. 132:11, "Unto David . . . of the fruit of thy body will I set upon thy throne." Rev. 3:7.

ⁱ Dan. 2:44, "God . . . (shall) set up a kingdom, which shall never be destroyed; . . . and it shall stand forever." 7:13, 27, "I saw . . . the Ancient of days. . . . His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Obad. 21. Mic. 4:6 [Of the peace of the church], "The Lord shall reign over them in Mount Zion from henceforth, even for ever." John 12:34 (§ 124), "We have heard . . . that the Christ abideth forever." Heb. 1:8, "Unto the Son he saith, thy throne, O God, is for ever and ever."

^k Matt. 1:20 (§ 7).

^l Matt. 14:33 (§ 62), "Of a truth thou art the Son of God." 26:63 (§ 143), "The high priest . . . said, . . . I adjure thee . . . tell us whether thou be the Christ, the son of God." Mark 1:1 (§ 16), "Jesus Christ, the son of God." John 1:34 (§ 19), "I [John the Baptist] have seen and have borne witness, that this is the Son of God." 20:31 (§ 173), "These are written, that ye may believe that Jesus is the Christ, the Son of God." Acts 8:37 [margin], "I believe that Jesus Christ is the Son of God." Rom. 1:3.

hath conceived a son in her old age: and this is the sixth month with her that was called barren. For no word from "God shall be void of power. And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

§5. MARY VISITS ELISABETH.

Juttah. near Hebron. April—June, B.C. 5.

Luke 1:39-56.

AND Mary arose in these days and went into the hill country with haste, "into a city of Judah; and entered into the house of Zacharias and saluted Elisabeth. And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit; and she lifted up her voice with a loud cry, and said, 'Blessed *art* thou among women, and blessed *is* the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me? For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. And blessed *is* she that believed; for there shall be a fulfillment of the things which have been spoken to her from the Lord. And Mary said,

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.

m Gen. 18:13. Rom. 4:19, [Abraham] "looking unto the promise of God he wavered not through unbelief." Jer. 32:17. Zach. 8:6. Matt. 19:23-26, with Mark 10:27 and Luke 18:27 (§ 106), "With men this is impossible; but with God all things are possible," etc.

a Josh. 21:9. *b* Luke 1:28 (§ 4). Judg. 5:24.

c 1 Sam. 2:1, "Hannah . . . said, My heart rejoiceth in the LORD . . . because I rejoice in thy salvation." 6. Psal. 34:3, "O magnify the LORD with me." 35:9. Hab. 3:18, "I will rejoice in the LORD, I will joy in the God of my salvation."

For ^dhe hath looked upon the low estate of his hand-
maiden:

For behold, from henceforth ^eall generations shall call
me blessed.

For he that is mighty ^fhath done to me great things;
And ^gholy is his name.

And ^hhis mercy is unto generations and generations
On them that fear him.

He ⁱhath shewed strength with his arm;

He ^khath scattered the proud in the imagination of
their heart.

He hath put down princes from *their* thrones,
And hath exalted them of low degree.

The hungry ^jhe hath filled with good things;
And the rich he hath sent empty away.

He hath holpen Israel his servant,

That he might ^mremember mercy
(ⁿAs he spake unto our fathers)

Toward Abraham and his seed forever.

And Mary abode with her about three months, and
returned unto her house.

d 1 Sam. 1:9-11. Psal. 138:6, "Though the LORD *be* high, yet hath he re-
spect unto the lowly."

e Mal. 3:12. Luke 11:27 (§50), "A certain woman . . . said unto him, Blessed
is the womb that bare thee."

f Psal. 61:19, "O God, . . . who hast done great things." 126:1, "The
LORD hath done great things for us; *whereof* we are glad."

g Psal. 111:9, "Holy and reverend *is* his name."

h Gen. 17:7. Exod. 20:6, "showing mercy unto thousands of them that
love me and keep my commandments." Psal. 103:17.

i Psal. 98:1, "His right hand, and his holy arm, hath gotten him the vic-
tory." 118:15. Isa. 40:10; 51:9; 52:10, "The LORD hath made bare his holy arm
in the eyes of all the nations."

k Psal. 33:10, "The LORD bringeth the counsel of the heathen to nought."
113:5. Job 5:8, 11. 1 Pet. 5:5, "God resisteth the proud, but giveth grace to
the humble."

l Psal. 34:10, "They that seek the LORD shall not want any good *thing*."

m Psal. 98:3, "He hath remembered his mercy and his truth toward the
house of Israel." Jer. 31:3, 20.

n Gen. 17:19. Psal. 132:11. Rom. 11:28. Gal. 3:16, "To Abraham were the
promises spoken, and to his seed."

§6. BIRTH OF JOHN THE BAPTIST.

Juttah, near Hebron. June, B.C. 5.

Luke 1:57-80.

NOW ELISABETH'S time was fulfilled that she should be delivered; and she brought forth a son. And her neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her; and "they rejoiced with her. And it came to pass 'on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. And his mother answered and said, "Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, what he would have him called. And he asked for a writing tablet, and wrote, saying, "His name is John. And they marvelled all. "And his mouth was opened immediately, and his tongue *loosed*, and he spake, blessing God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all 'the hill country of Judæa. And all that heard them 'laid them up in their heart, saying, What then shall this child be? For 'the hand of the Lord was with him.

And his father Zacharias 'was filled with the Holy Spirit, and prophesied, saying,

a Luke 1:14 (§ 3).

b Gen. 17:12, "He that is eight days old shall be circumcised among you, every man child in your generations." Lev. 12:3.

c Luke 1:13 (§ 3).*d* Luke 1:13 (§ 3).*e* Luke 1:13 (§ 3).*f* Luke 1:39 (§ 4).*g* Luke 2:19 (§ 10), 51 (§ 15).

h Gen. 39:2, "The LORD was with Joseph, and he was a prosperous man." Psa. 80:17. Psa. 89:20. Acts 11:21, "The hand of the LORD was with them, and a great number . . . believed."

i Joel 2:28, "It shall come to pass afterward, *that* . . . your sons and your daughters shall prophesy."

*Blessed *be* the Lord, the God of Israel;
 For *he* hath visited and wrought redemption for his
 people,
 And *he* hath raised up a horn of salvation for us
 In the house of his servant David
 * (As he spake by the mouth of his holy prophets that
 have been of old),
 Salvation from our enemies, and from the hand of
 all that hate us;
 °To shew mercy towards our fathers,
 And to remember his holy covenant;
 °The oath which he sware unto Abraham our father,
 To grant unto us that we being delivered out of the
 hand of our enemies
 Should °serve him without fear,
 °In holiness and righteousness before him all our days.
 Yea and thou, child, shalt be called the prophet of
 the Most High;
 For °thou shalt go before the face of the Lord to
 make ready his ways;

k 1 Kings 1:48. Psa. 41:13; 62:18; 106:48, "Blessed *be* the LORD God of Israel from everlasting to everlasting; and let all the people say, Amen."

l Exod. 3:15; 4:31. Psa. 111:9, "He sent redemption unto his people." Luke 7:16 (§ 46), "they glorified God, saying . . . that God hath visited his people."

m Psa. 132:13, 17, "The LORD hath chosen Zion . . . there will I make the horn of David to bud."

n Jer. 23:5, 6; 30:10. Dan. 9:24. Acts 3:20. Rom. 1:2, "The gospel of God, which he had promised afore through his prophets in the Holy Scriptures."

o Lev. 26:41. Psa. 98:3; 105:8, "He hath remembered his covenant forever, the word *which* he commanded to a thousand generations. Which *covenant* he made with Abraham." 106:45. Ezek. 16:60.

p Gen. 12:1-3; 17:3; 22:16. Heb. 6:13, 17, "For when God made promise to Abraham, since he could swear by none greater, he sware by himself."

q Rom. 6:22. Heb. 9:14. 1 John 4:18, "There is no fear in love; but perfect love casteth out fear."

r Jer. 32:39. Eph. 4:24, "The new man, who after God hath been created in righteousness and holiness of truth." 2 Thess. 2:13. 2 Tim. 1:3. Titus 2:12. 1 Pet. 1:15. 2 Pet. 1:4.

s Isa. 40:3, "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD." Mal. 4:5. Matt. 11:7 (§ 47).

To give knowledge of salvation unto his people

'In the remission of their sins,

Because of the tender mercy of our God,

Whereby "the dayspring from on high shall visit us,

'To shine upon them that sit in darkness and the shadow of death;

To guide our feet into the way of peace.

"And the child grew and waxed strong in spirit, and

"was in the deserts till the day of his shewing unto Israel.

§7. THE BIRTH OF JESUS ANNOUNCED BY AN ANGEL TO JOSEPH IN A DREAM.

Nazareth.

Matt. 1:18-25a.

Now "the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child 'of the Holy Spirit. And Joseph her husband, being a righteous man, and not willing 'to make her a public example, was minded to put her away privily. But when he thought on these

t Mark 1:4 (§ 16), "John came . . . and preached the baptism of repentance unto remission of sins."

u Num. 24:15, 17, "Balaam . . . said, . . . There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." Isa. 11:1. Zach. 3:8; 6:12. Mal. 4:2, "Unto you that fear my name shall the Sun of righteousness arise with healing on his wings."

v Isa. 9:2, "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." Matt. 4:16 (§ 31). Isa. 42:6; 49:8. Acts 26:16.

w Luke 2:40 (§ 14) [Of Jesus], "And the child grew, and waxed strong, filled with wisdom; and the grace of God was upon him." 2:52 (§ 15).

x Matt. 3:1 (§ 16), "And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, Repent, ye." 11:7 (§ 47). See note *s* above.

a Luke 1:27 (§ 4) [The conception and birth of Jesus are foretold by the angel Gabriel to Mary].

b Luke 1:35 (3 4) [Mary], "The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee."

c Deut. 24:1.

things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: ^dfor that which is conceived in her is of the Holy Spirit. And ^eshe shall bring forth a son and thou shalt call his name JESUS; for it is ^fhe that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

^gBehold, the virgin shall be with child, and shall bring forth a son,

And they shall call his name Immanuel;
which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth ^ha son.

§8. JESUS IS BORN.

Bethlehem. (No. 1). U.C. 749. December, B.C. 5.*

Luke 2:1-7.

Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. ^aThis was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa,

*This figure and those in the subsequent headings of sections refer to the list of "Principal Places Visited," on the page opposite the Map of the Pathways of Jesus (q. v.).

^d Luke 1:35 (§ 4). See ^b above.

^e Luke 1:31 (§ 4). See also § 11.

^f Acts 4:12, "For neither is there any other name under heaven that is given among men, wherein we must be saved." 5:29, 31; 13:16, 23, 38.

^g "Behold . . . Immanuel." Isa. 7:14 [Foretold to King Ahaz when afraid of enemies, as a sign to strengthen his faith in God's promise of deliverance]. ^h Luke 2:7 (§ 8).

^a Acts 5:37, "Judas, of Galilee, in the days of the enrolment."

to ^bthe city of David, which is called Bethlehem, ^cbecause he was of the house and family of David; to enrol himself with Mary, who ^dwas betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And ^eshe brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

§9. THE GENEALOGIES.

Probably taken by the Evangelists from the public and family registers at Jerusalem and Bethlehem. Matthew presents the ancestral line of Joseph; and Luke, that of Mary, she having been, as is supposed, the daughter of Heli. The order in Luke is inverted, and the words "the son" are omitted for convenience of comparison.

Matthew 1:1-17.

Luke 3:23b-28.

^fTHE BOOK of the generation of Jesus Christ, the ^gson of David, the ^hson of Abraham.

[Joseph's Line.]

[Mary's Line.]

ⁱOf God,
^jof Adam,
of Seth,
of Enos,
of Cainan,
of Mahalaleel,
of Jared,
of Enoch,
of Mathuselah,
of Lamech,

§8. ^b 1 Sam. 16:1, 4, 13, "And Samuel . . . came to Bethlehem . . . and anointed him" [David]. John 7:42 (§ 81), "The Christ cometh of the seed of David and from Bethlehem, the village where David was?"

^c Matt. 1:16 (§ 9). Luke 1:27 (§ 4), "Joseph, of the house of David, and the virgin's name was Mary."

^d Matt. 1:18 (§ 7). Luke 1:27 (§ 4). ^e Matt. 1:25 (§ 7 and § 11).

§9. ^a Psa. 132:11. Acts 2:30. Isa. 11:1. Jer. 23:5. Matt. 22:41 (§ 121). John 7:41 (§ 81). Acts 13:23. Rom. 1:3.

^b Gen. 12:1, 3; 22:18. Gal. 3:16. ^c Gen. 5:12.

[Joseph's Line—Continued.]

[Mary's Line—Continued.]

^{1d} Abraham begat Isaac; and
^e Isaac begat Jacob; and
^f Jacob begat Judah and his brethren; }
 and }
^g Judah begat Perez and Zerah of Ta- }
 mar; and }
^h Perez begat Hezron; and
 Hezron begat Ram; and
 Ram begat Amminadab; and
 Amminadab begat Nahshon; and
 Nahshon begat Salmon; and
 Salmon begat Boaz of Rahab; and
 Boaz begat Obed of Ruth; and
 Obed begat Jesse; and
ⁱ Jesse begat David the king; and
^j David begat Solomon of her *that had* }
been the wife of Uriah; and }
^k Solomon begat Rehoboam; and

of Noah,
 of Shem,
 of Arphaxad,
 of Cainan,
^m of Shelah,
 of Eber,
 of Peleg,
 of Reu,
 of Serug,
 of Nahor,
ⁿ of Terah,
 of Abraham,
 of Isaac,
 of Jacob,
 of Judah,
 of Perez,
 of Hezron,
 of Arni [Marg., some
 write, "Aram."]
 of Amminadab,
 of Nahshon,
 of Salmon,
 of Boaz,
 of Obed,
 of Jesse,
 of David,
 of Nathan,

^d Gen. 21:2.^e Gen. 25:26.^f Gen. 29:32-35.^g Gen. 38:27.^h Ruth 4:18. 1 Chro. 2:5, 9.ⁱ 1 Sam. 16:1, 13; 17:12.

Ruth 4:18, etc. 1 Chro. 2:10, etc.

^j 2 Sam. 12:24.^k 1 Chro. 3:10.^l Gen. 11:10, etc.^m See Gen. 11:12.ⁿ Gen. 11:24-26.^o Zech. 12:12. 2 Sam. 5:14. 1 Chro. 3:5.

[Joseph's Line—Continued.]

Rehoboam begat Abijah; and
 Abijah begat Asa; and
 Asa begat Jehoshaphat; and
 Jehoshaphat begat Joram; and
 Joram begat Uzziah; and
 Uzziah begat Jotham; and
 Jotham begat Ahaz; and
 Ahaz begat Hezekiah; and
²Hezekiah begat Manasseh; and
 Manasseh begat Amon; and
 Amon begat Josiah; and
³Josiah begat Jechoniah and his
 brethren, at the time of the ⁴carry-
 ing away to Babylon. And after
 the carrying away to Babylon,
⁵Jechoniah begat Shealtiel; and
 Shealtiel begat Zerubbabel; and
⁶Zerubbabel begat Abiud; and
 Abiud begat Eliakim; and
 Eliakim begat Azor; and
 Azor begat Sadoc; and
 Sadoc begat Achim; and
 Achim begat Eliud; and
 Eliud begat Eleazar; and
 Eleazar begat Matthan; and
 Matthan begat Jacob; and
 Jacob begat Joseph the husband of
 Mary, of whom was born Jesus, who
 is called Christ.

[Mary's Line—Continued.]

of Mattatha,
 of Menna,
 of Melea,
 of Eliakim,
 of Jonam,
 of Joseph,
 of Judas,
 of Symeon,
 of Levi,
 of Matthat,
 of Jorim,
 of Eliezer,
 of Jesus,
 of Er,
 of Elmadam,
 of Cosam,
 of Addi,
 of Melchi,
 of Neri,
 of Shealtiel,
⁷of Zerubbabel,
 of Rhesa,
 of Joanna,
 of Joda,
 of Josech,
 of Semein,
 of Mattathias,
 of Maath,
 of Naggai,

p 1 Chro. 3:13, 14. 2 Kings 20:21. q 1 Chro. 3:15.

r 2 Kings 24:14. 2 Chro. 36:10 and 20. 2 Kings 25:11. Jer. 27:20 and 39:9.
and 52:11, 15 and 28, 29, 30. Dan. 1:1.

s 1 Chro. 3:17.

t Ezra 3:2 and 5:2. Neh. 12:1. Hag. 1:1

u [The Zerubbabel and Shealtiel mentioned by Luke were undoubtedly
 not the same persons as are mentioned by Matthew; if they had been, Luke
 would most certainly have traced Mary's line from that point back through
 the royal ancestry as did Matthew. Cf. Robinson, Clark, etc.]

[Joseph's Line—Continued.]

So all the generations from Abraham unto David are "fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.

[Mary's Line—Continued.]

of Esli,
of Nahum,
of Amos,
of Mattathias,
of Joseph,
of Jannai,
of Melchi,
of Levi,
of Matthat,
of Heli.

Jesus himself was about "thirty years of age, "being the son (as was supposed) of Joseph.—

v [The first division ends with David, including him in number 14; the second division begins with David, including him also in the second 14. This is in accordance with usage, but shows that this statement of Matthew as to the number of the generations is meant to apply only to the list given, and not to the number which had actually existed. The same thing appears from the fact that in Matthew's list the names of Jewish kings are omitted between Joram and Uzziah, viz.: Ahaziah, Joash and Amaziah. Also, between Josiah and Jechoniah, the name of Jehoiakim is omitted. Of the existence of these intermediate generations St. Matthew, regarded simply as a pious Jew, could not have been ignorant. Such omissions in genealogies abound in Scripture. Thus, Ezra (7:1-5) in recording his own genealogy, omits six or seven of the names given in 1 Chro. 6:3-15. (Cf. also 1 Chro. 4:1 with 2:50, etc.)—*Gardiner*.] [One of the purposes of this grouping into periods was probably to assist in memorizing the list.] [Matthew aims to shew that Jesus is the heir of the two great Jewish covenants—that with Abraham, and that with David. To this end he must establish, first, that Joseph, Jesus' legal father, was of David's house, and so a lawful heir of the dignity promised in the covenant; second, that Jesus stood in such relation to Joseph as himself to have legal claim to all promises belonging to the latter. He therefore brings prominently forward in his Gospel the fact that Joseph was of royal lineage, and cites his genealogical register in proof.—*Andrews*, page 54.] [Adding the four omitted names to Matthew's list, Jesus was thirty-one generations removed from David in Joseph's line, and forty-two generations from David in his mother's line; thus giving an average of thirty-two years to a generation in the former line and about twenty-four years to a generation in the latter line.]

w See Num. 4:3, 35, 39, 43, 47.

x ["Being the son (as was supposed) of Joseph," but in reality the son (i.e. maternal grandson) of Heli, the son of Matthat, etc. Compare C. V.]

§10. AN ANGEL APPEARS TO THE SHEPHERDS. THE SHEPHERDS VISIT JESUS.

Bethlehem. (No. 1.) December, B.C. 5.

Luke 2:8-20.

AND there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and "the glory of the Lord shone round about them: ^band they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy ^cwhich shall be to all the people: ^dfor there is born to you this day in the city of David ^ea Saviour, ^fwho is Christ the Lord. And this *is* the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. ^gAnd suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

a Exod. 16:7, 10, "Behold, the glory of the Lord appeared in the cloud." 24:16, 17, "And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days: . . . and the sight of the glory of the Lord *was* like devouring fire on the top of the mount in the eyes of the children of Israel." 33:22; 40:34. Lev. 9:6. Num. 14:22. Deut. 5:24.

b Luke 1:12 (§ 3).

c Gen. 12:1, 3, "Abram . . . in thee shall all the families of the earth be blessed." Matt. 28:19 (§ 171), "Go ye . . . and make disciples of all the nations." Mark 1:14 (§ 27). Luke 24:46 (§ 172 b). Col. 1:23, "The gospel which ye heard, which was preached in all creation under heaven."

d Isa. 9:6. See note *h*. Luke 1:32 (§ 4).

e Matt. 1:21 (§ 7).

f Matt. 1:16 (§ 9); 16:15 (§ 70a), "Thou art the Christ, the Son of the living God." Luke 1:43 (§ 5). Acts 2:33, "God hath made him both Lord and Christ, this Jesus whom you crucified." 10:33, "Jesus Christ (he is Lord of all)". Phil. 2:11, "Every tongue should confess that Jesus Christ is Lord."

g Gen. 28:10, 12, "Jacob . . . dreamed, and behold a ladder, . . . and behold the angels of God ascending and descending on it." 32:1, "The angels of God met him. And when Jacob saw them, he said, This is God's host." Psa. 103:20; 148:2. Dan. 7:9, 10, "The Ancient of days did sit, . . . thousand thousands ministered unto him." Heb. 1:13, 14, "The angels, . . . are they not all ministering spirits, sent forth to do service for the sake of them who shall inherit salvation?" Rev. 5:11, "And I saw, and I heard a voice of many angels round about the throne, . . . and the number of them was ten thousand times ten thousand, and thousands of thousands."

¹Glory to God in the highest,

And on earth 'peace among men in whom he is well pleased.

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary ^kkept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

§11. CIRCUMCISION, AND PRESENTATION IN THE TEMPLE.

*Bethlehem and Jerusalem. (No. 2.) Circumcision, December, B.C. 5.
Presentation, February, B.C. 4.*

Matt. 1:25b. Luke 2:21-39a.

²AND when ^aeight days were fulfilled for circumcising him, his name was called ^bJESUS [and he (^cJoseph) called his

^h Luke 19:38 (§ 113), "Peace in heaven, and glory in the highest." Eph. 1:6; 3:8, 21. Rev. 5:13, on *g* above.

ⁱ Isa. 57:19. Luke 1:79 (§ 6). Rom. 5:1, "We have peace with God through our Lord Jesus Christ." Eph. 2:13, 17. Col. 1:19, 20 [Of Christ], "through him to reconcile all things unto himself, having made peace through the blood of his cross."

^k Gen. 37:11 [Of Joseph's dream], "His father observed the saying." Luke 2:51 (§ 15); 1:66 (§ 6).

^a Gen. 17:12. Lev. 12:3. See Luke 1:59 (§ 6).

^b Matt. 1:20, 21 (§ 7), "An angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, . . . Mary thy wife . . . shall bring forth a son; and thou shalt call his name JESUS, for it is he that shall save his people from their sins." [To Mary herself] Luke 1:31 (§ 4), "And shalt call his name JESUS, . . . and (he) shall be called the son of the Most High."

name Jesus], ³which was so called by the angel before he was conceived in the womb.

And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, "Every male that openeth the womb shall be called holy to the Lord), and to offer a sacrifice according to that which is said 'in the law of the Lord, A pair of turtledoves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came ⁴in the Spirit into the temple; and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said,

'Now lettest thou thy servant depart, O Lord,
According to thy word, in peace;

c Lev. 12:2, 4, etc., "She shall continue in the blood of her purifying three and thirty days. . . . And when the days of her purifying are fulfilled . . . she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtledove, for a sin-offering; . . . and if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering; and the priest shall make an atonement for her."

d Exod. 13:2, "Sanctify unto me all the first-born, . . . both of man and of beast; it is mine." 22:29; 34:19. Num. 3:13, "On the day that I smote all the first-born in the land of Egypt I hallowed unto me all the first-born in Israel, both man and beast." 8:17; 18:15.

e Lev. 12:2-8. See on *c* above.

f Isa. 40:1, "Comfort ye, comfort ye, my people, . . . speak ye comfortably to Jerusalem." Mark 15:43 (§158), "Joseph of Arimathæa . . . was looking for the kingdom of God."

g Psa. 89:48. Heb. 11:5.

h Matt. 4:1 (§18). Acts 8:29, 39; 10:19; 16:7.

i Gen. 46:30, "Israel said unto Joseph, Now let me die, since I have seen thy face." Phil. 1:23.

For mine eyes have seen ^kthy salvation,
Which thou hast prepared before the face of all
peoples;

^lA light for revelation to the Gentiles,
And the glory of thy people Israel.

And his father and his mother were marvelling at the things which were spoken concerning him; and Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the ^mfalling and the rising of many in Israel; and for a ⁿsign which is spoken against; yea and ^oa sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, and she had been a widow even unto fourscore and four years), who departed not from the temple, worshipping with fastings and supplications ^pnight and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were ^qlooking for the redemption of Jerusalem.

And [^rwhen] they [^shad] accomplished all things that were according to the law of the Lord.

^k Isa. 52:10, "All the ends of the earth shall see the salvation of our God." [Quoted.] Luke 3:6 (§ 16).

^l Isa. 9:2 [quoted]. Matt. 4:16 (§ 31). Isa. 60:1. Acts 13:46 and 28:17, 28.

^m Isa. 8:14, "He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel." Hos. 14:9. Matt. 21:42, 44 (§ 118). Rom. 9:31, "Israel . . . stumbled at the stone of stumbling." 1 Cor. 1:23. 2 Cor. 2:15, "We are a sweet savour of Christ unto God, in them that are saved, and in them that perish: to the one a savour from death unto death; to the other a savour from life unto life." 1 Pet. 2:7.

ⁿ Acts 28:22, "As concerning this sect [i. e. Christians], it is known to us that everywhere it is spoken against."

^o Psa. 42:10. John 19:25 (§ 154), "There [was] standing by the cross of Jesus his mother."

^p Acts 26:7, "Our twelve tribes, earnestly serving God night and day." 1 Tim. 5:5.

^q Mark 15:43 (§ 158). See on *f* above. Luke 24:21 (§ 167).

§ 12. THE MAGI VISIT HEROD AND JESUS.

Jerusalem, Bethlehem. (No. 3.) February, B.C. 4.

Matt. 2:1-12.

Now ^awhen Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men [Marg., Gr. "Magi"] from ^bthe east came to Jerusalem, saying, 'Where is he that is born King of the Jews? for we saw ^dhis star in the east, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all ^ethe chief priests and scribes of the people, ^fhe inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa; for thus it is written through the prophet,

^hAnd thou Bethlehem, land of Judah,

Art in no wise least among the princes of Judah;

For out of thee shall come forth a governor,

Who shall be shepherd of my people Israel.

Then Herod privily called the wise men, and learned of them carefully what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully

^a Luke 2:4, 6, 7 (§ 8).

^b Gen. 10:30, "Their dwelling [of the sons of Joktan, son of Eber] was from Mesha, as thou goest unto Sephar a mount of the east." 1 Kings 4:30, "Solomon's wisdom excelled the wisdom of all the children of the east country." "Wise men." Compare Esther 1:13 and Dan. 2:12.

^c Luke 2:10, 11 (§ 10).

^d Num. 24:15, 17, "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." Isa. 60:3.

^e 2 Chro. 36:14, "Chief of the priests."

^f 2 Chro. 34:1, 12, "Josiah . . . reigned in Jerusalem; . . . of the Levites *there were* scribes, and officers, and porters."

^g Mal. 2:7, "The priest's lips should keep knowledge, and they [the people] should seek the law at his mouth, for he is the messenger of the LORD of hosts."

^h Mic. 5:2, "Thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel: whose goings forth *have been* from of old, from everlasting." John 7:41 (§ 81), "Doth the Christ come out of Galilee? Hath not the scripture said that the Christ cometh . . . from Bethlehem, the village where David was?"

concerning the young child; and when ye have found *him*, bring me word, that I also may come and worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned of *God* [†]in a dream that they should not return to Herod, they departed into their own country another way.

§13a. THE FLIGHT INTO EGYPT. (No. 4).

About sixty miles southwest of Bethlehem. February, B.C. 4.

Matt. 2:13-15.

Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt did I call my son."

[†] Psa. 72:10, "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. . . . Yea, all kings shall fall down before him: all nations shall serve him." Isa. 60:6. "All they from Sheba shall come; they shall bring gold and incense; and they show forth the praises of the LORD."

^k Matt. 1:20 (§ 7).

^a Hos. 11:1, "When Israel *was* a child, then I loved him, and called my son out of Egypt."

§13b. HEROD'S CRUELTY.

Bethlehem.

Matt. 2:16-18.

THEN Herod, when he saw that he was mocked of the wise men [Marg., Gr. "Magi"] was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. Then was fulfilled that which was spoken through "Jeremiah the prophet, saying,

A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not.

§14. THE RETURN, AND SETTLEMENT AT NAZARETH.
(No. 5.)*About 130 miles. May, B.C. 4.*

Matt. 2:19-23. Luke 2:39b,40.

¹BUT when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned *of God* in a dream, ³they [¹he] ¹withdrew ⁶and ⁷returned ¹³into ¹"the parts of ¹³Galilee ¹and came and

§13b. *a* Jer. 31:15, "A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not."

§14. *a* Matt. 3:13 (§ 17).

dwelt in [²to] ²their own city [¹a city called] ¹² Nazareth: ¹that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene.

³And the child ^cgrew, and waxed strong, filled with wisdom: and the grace of God was upon him.

§15. JESUS IN THE TEMPLE WHEN TWELVE YEARS OLD.

Nazareth. (No. 7.) Jerusalem. (No. 6.) April, A.D. 8.

Luke 2:41-52.

AND his parents went ^eevery year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance; and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions; and all that heard him were amazed at his understanding and his answers. And when they saw him, they were ^bastonished; and his mother said unto him, Son, why hast thou thus dealt with

§14. *b* John 1:45 (§ 21), "Jesus of Nazareth, the son of Joseph."

c Luke 2:52 (§ 15). Luke 1:80 (§ 6) [Of John the Baptist], "the child grew and waxed strong in spirit."

§15. *a* Exod. 23:15, "Thou shalt keep the feast of unleavened bread; thou shalt eat unleavened bread seven days." 34:23. Deut. 16:1, 16, "Observe the month of Abib, and keep the passover unto the LORD thy God; for in the month of Abib the LORD thy God brought thee forth out of Egypt by night."

b Matt. 7:29 (§ 44), "The multitudes were astonished at his teaching." Mark 1:22 (§ 33), "They were astonished at his teaching; for he taught them as having authority, and not as the scribes." Luke 4:22 (§ 30). John 7:14, 46 (§ 81), "The officers answered, Never man so spake."

us? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? knew ye not that I must be in 'my Father's house? And they ^cunderstood not the saying which he spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them; and his mother ^dkept all *these* sayings in her heart.

And Jesus ^eadvanced in wisdom and stature, and in favour with God and men.

^c John 2:16 (§ 23) [When he drove out the traders from the temple the first time], "Make not my Father's house a house of merchandise."

^d Luke 9:45 (§ 73); 18:34 (§ 107).

^e Luke 2:19 (§ 10). Dan. 7:28.

^f 1 Sam. 2:26, "The child Samuel grew on, and was in favour both with the LORD, and also with men." Luke 2:40 (§ 14), "The child [Jesus] grew, and waxed strong, filled with wisdom; and the grace of God was upon him." Luke 1:80 (§ 6) [Of John the Baptist], "The child grew and waxed strong in spirit."

PART II.

FROM THE BEGINNING OF JOHN THE BAPTIST'S MINISTRY TO OUR LORD'S FIRST PASSOVER.

Time, nearly one year.

§16. THE MINISTRY OF JOHN THE BAPTIST.

The Desert. The Jordan. Summer, A.D. 26.

Matt: 3:1-12. Mark 1:1-8. Luke 3:1-18.

²THE beginning of the gospel of Jesus Christ, the ^aSon of God.

³Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of ^bAnnas and Caiaphas, the word of God came unto [¹And in those days cometh] ^{1 s}John ¹the Baptist [¹preaching], ³the son of Zacharias ^{1 s}in the wilderness ¹of Judæa. ⁵And he came into all the region round about Jordan, preaching the baptism of

^a Matt. 14:33 (§ 62), "And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God." Luke 1:35 (§ 4), "The angel said . . . [to Mary] the holy thing that is begotten shall be called the Son of God." John 1:34 (§ 19) [John the Baptist], "I have seen and have borne witness that this is the Son of God."

^b John 11:49, 51 (§ 101), "Caiaphas, being high priest." 18:13 (§ 141), "Annas . . . was father-in-law to Caiaphas, who was high priest." Acts 4:6, "Annas the high priest . . . and Caiaphas."

^c John 1:28 (§ 19), "In Bethany beyond Jordan . . . John was baptizing."

repentance ^dunto remission of sins; ^eand ^fsaying, Repent ye; for the ^gkingdom of heaven is at hand.

²Even ²³as it is written in ³the book of the words of ²³Isaiah the prophet [¹For this is he that was spoken of through ~~Isaiah~~ the prophet, saying],

²^fBehold, I send my messenger before thy face,
Who shall prepare thy way;

¹²³The ^gvoice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

³Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;
And ^hall flesh shall see the salvation of God.

[²John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins.] ¹Now John himself ^khad his raiment of [²And John was clothed with] ¹²camel's hair, and [²had] a leathern girdle about his loins: and ¹his food was [²did eat] ¹²locusts and wild ^mhoney.

¹Then [²And there] ¹²went out unto him ²all the country of

d Luke 1:76 (§ 6), "Thou shalt go before the face of the Lord . . . to give knowledge of salvation unto his people in the remission of their sins."

e Matt. 4:17 (§ 28); 10:7 (§ 59). Dan 2:44, "God . . . [shall] set up a kingdom which shall never be destroyed; . . . it shall break in pieces and consume all . . . kingdoms, and it shall stand forever."

f Mal. 3:1, "Behold, I will send my messenger, and he shall prepare the way before me." Matt. 11:10 (§ 47) [quoted and applied to John by Jesus].

g Isa. 40:3, 5, *id.* John 1:15, 23 (§ 19), "He [John] said, I am the voice of one crying in the wilderness, make straight the way of the Lord."

h Isa. 52:10, "All the ends of the earth shall see the salvation of our God." Psal. 98:2, "The LORD hath made known his salvation." Luke 2:10 (§ 10), "The angel said . . . Behold, I bring you good tidings of great joy . . . to all the people."

i John 3:23 (§ 25), "John also was baptizing in Ænon near to Salim."

k 2 Kings 1:8, "He was an hairy man, and girt with a girdle of leather about his loins. . . . It is Elijah the Tishbite." Zech. 13:4, "Neither shall they [the lying prophets] wear a rough garment to deceive."

l Lev. 11:21, "These may ye eat of every flying, creeping thing that goeth upon *all* four . . . the locust after his kind, and the bald locust," etc.

m 1 Sam. 14:25.

Judæa, and all they of Jerusalem [¹Jerusalem, and all Judæa];
¹and all the region round about Jordan; ¹and they were
 "baptized of him in the river Jordan, confessing their sins.
¹But when he saw many of the Pharisees and Sadducees
 coming to his baptism, ¹he said ³therefore ¹unto them,
⁵and ³to the multitudes that went out to be baptized of him,
¹"Ye 'offspring of vipers, who warned you to flee from the
²wrath to come? Bring forth therefore fruit worthy of re-
 pentance: and ¹think [³begin] ¹³not to say within yourselves,
²We have Abraham to our father: for I say unto you, that
 God is able of these stones to raise up children unto Abra-
 ham. And even now the axe ³also ¹³lieth at the root of
 the trees: ²every tree therefore that bringeth not forth
 good fruit is hewn down, and cast into the fire.

³And the multitudes asked him, saying, ⁶What then
 must we do? And he answered and said unto them, He
 that hath ²two coats, let him impart to him that hath
 none; and he that hath food, let him do likewise. And

n Acts 19:4, 18 [To certain disciples who had been baptized unto John's baptism], "Paul said, John baptized with the baptism of repentance, saying, unto the people that they should believe on him who should come after him, that is, on Jesus."

o Matt. 12:34 (§ 50a) [Jesus to the scribes, etc.], "ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." 23:33 (§ 122b), "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?"

p Rom. 5:9, "Being now justified by his blood, shall we be saved from the wrath of God through him." 1 Thes. 1:10, "Jesus . . . delivereth us from the wrath to come."

q John 8:33, 39 (§ 83) [As some of the Jews actually did say to Jesus], "We are Abraham's seed. . . . Our father is Abraham. Jesus saith, . . . If ye were Abraham's children ye would do the works of Abraham." Acts 13:26. Rom 4:1, 11.

r Matt. 7:19 (§ 44). Luke 13:7 (§ 93) [The owner of the vineyard], "Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down. . . . [the vine-dresser said] Lord, . . . this year . . . if it bear . . . well, . . . if not, cut it down." John 15:5 (§ 136b).

s Acts 2:37, 38, "They were pricked in their heart and said, . . . What shall we do? . . . Peter said, . . . Repent ye, and be baptized . . . in the name of Jesus Christ unto the remission of your sins."

t See Luke 11:41 (§ 89). 2 Cor. 8:13. James 2:15. 1 John 3:17, "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

there came also "publicans to be baptized, and they said unto him, Master, what must we do? And he said unto them, "Extort no more than that which is appointed you. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, "neither accuse *any one* wrongfully; and be content with your wages.

³And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, saying unto them all, ¹³I indeed ²baptize you ¹in [¹Marg., or, "with"] [³with] ¹³water ¹unto repentance [²And he preached, saying]; ³but ²³there ²cometh ²after me ²³he that [¹but he that cometh after me] ¹²³is mightier than I, ²³the latchet of ¹²³whose shoes I am not worthy to ²stoop down and ²³unloose [¹bear]. [²I baptized you in (²Marg., or, "with") water; but] ¹²³He shall baptize you ²in [¹²³Marg., or, "with"] the Holy Spirit ¹³and fire: whose fan is in his hand, ¹and he will thoroughly cleanse [³thoroughly to cleanse] ¹³his threshing-floor; and ¹he ²will gather his [³to gather the] ¹³wheat into his garner; but the chaff he will burn up with unquenchable fire. ³With many other exhortations therefore preached he good tidings [³Marg., or, "the gospel"] unto the people.

u Matt. 21:31 (§ 117). Luke 7:29 (§ 47).

v Luke 19:2, 8, 9 (§ 110), "Zacchæus, . . . a chief publican, . . . said, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted ought of any man, I restore fourfold. . . . Jesus said, . . . To-day is salvation come to this house."

w Exod. 23:1. Lev. 19:11.

x Acts 11:16, "And I [Peter] remembered the word of the Lord, how he said [Acts 1:5], John indeed baptized with water; but ye shall be baptized in the holy spirit." See *n* this section.

y John 1:27 (§ 19). Acts 13:25, "John . . . said, I am not *he*; . . . there cometh one after me, the shoes of whose feet I am not worthy to loose."

z Isa. 44:3, "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring." Joel 2:28, "I will pour my spirit upon all flesh." Acts 2:14; 10:45; 11:15. 1 Cor. 12:13.

a Micah 4:12. Matt. 13:30 (§ 53), "I will say to the reapers, Gather up first the tares and bind them in bundles to burn them; but gather the wheat into my barn."

§17. THE BAPTISM OF JESUS, IN THE JORDAN. (No. 8.)

Probably at the Ford near Jericho. January, A.D. 27.

Matt. 3:13-17.

Mark 1:9-11.

Luke 3:21-23a.

John 1:32a.

²AND ³now ²³it came to pass ²in those days, ³when all the people were baptized, ²that [³and] ²³Jesus (⁵who ³himself, when he began *to teach*, was ²about thirty years of age) ²came from Nazareth of [¹Then cometh Jesus from] ¹²Galilee ¹to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer *it* now; for thus it becometh us to fulfil all righteousness. Then he suffereth him; ²and was baptized of John in [Marg., Gr. "into"] the Jordan. ¹And Jesus, when he was baptized, ¹went up straightway from [²And straightway coming up out of] ¹²the water [³Now it came to pass, when all the people were baptized,) that, Jesus also having been baptized, and] ³praying; ¹and lo, the heavens were [³the heaven was] ¹³opened ¹unto him; ¹³and ¹he ⁶and ⁴John ¹saw [¹I have beheld] ¹⁴the Spirit ¹of God, ³the Holy Spirit, ¹⁴descending [³descended] ³in a bodily form, ¹³⁴as a dove ⁴out of heaven, ¹and coming [²he saw the heavens rent asunder, and the Spirit as a dove descending] ¹²³upon him, ⁴and it abode upon him; ¹²³and ¹lo, ¹²³a ⁴voice ²³came ¹²out of the heavens [³out of heaven,] ¹saying, ²³Thou art [¹This is] ¹³²my beloved Son; ²³in thee [¹in whom] ¹²³I am well pleased.

a Num. 4:1, 34, 47, "The LORD spake unto Moses, . . . Take the sum of the sons of Kohath from among the sons of Levi . . . from thirty years old and upward even until fifty years old, all that . . . do the work in the tabernacle."

b Matt. 2:22, 23 (§ 14) [Joseph, from Egypt], "withdrew into . . . Galilee and dwelt in . . . Nazareth . . . that he (Jesus) should be called a Nazarene."

c Acts 8:39.

d See § 71 [Transfiguration], "A voice . . . out of the cloud, This is my beloved Son, my chosen, in whom I am well pleased: hear ye him." John 12:28 (§ 124) [Jesus said], "Father, glorify thy name. . . . There came therefore a voice out of heaven, *saying*, I have both glorified it and will glorify it again."

§18. THE TEMPTATION OF JESUS.

Wilderness of Judæa. (No. 9.) Jerusalem. Probably west of the Jordan and Dead Sea. January, February, A.D. 27.

Matt. 4:1-11. Mark 1:12,13. Luke 4:1-13.

³AND Jesus, full of the Holy Spirit, returned from the Jordan, ²and ³was ²straightway [²the Spirit driveth him forth] [³led in the Spirit in the wilderness during forty days, being] [¹Then was Jesus] ¹led up of the ⁶Spirit ¹²into the wilderness ¹to be ¹³tempted of the devil. ²And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts. ³And he did ⁶eat nothing in those days; and when they were completed, ¹and [¹when] he had fasted forty days and forty nights, ¹³he ¹afterward ¹³hungered. And ¹the tempter, ³the devil, ¹came and ¹³said unto him, If thou art the Son of God, command ³this stone [¹that these stones] that it ¹³become bread. ³And Jesus [¹But he] ¹³answered ¹and said ³unto him, ¹³It is written, ⁶Man shall not live by bread alone, ¹but by every word that proceedeth out of the mouth of God.

¹Then the devil [³And he] ³led him to Jerusalem ⁶and ¹taketh him into ²the holy city ¹³and ¹he ¹³set him on the pinnacle [Marg., Gr. "wing"] of the temple, and ³said [¹saith] ¹³unto him, If thou art the Son of God, cast thyself down ³from thence: ¹³for it is written,

⁶He shall give his angels charge concerning thee,
³to guard thee:

a Luke 4:14 (§ 27), "Jesus returned in the power of the Spirit unto Galilee." Luke 2:27 (§ 11) [Simeon] "came in the Spirit unto the temple."

b Exod. 34:27 [Of mount Sinai], "Moses . . . was there with the LORD forty days and forty nights: he did neither eat bread, nor drink water." 1 Kings 19:1, 8, "Elijah . . . did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

c Deut. 8:3, *id.*

d "The Holy City," Neh. 11:18. Isa. 48:2. Matt. 27:53 (§ 150). Rev. 11:2. "Jerusalem, the holy city," Neh. 11:1 and Isa. 52:1.

e Psa. 91:11, 12, "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in *their* hands, lest thou dash thy foot against a stone."

¹and,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

¹And ¹Jesus ³answering ¹said unto him, ¹Again ¹it is ¹written [³said], ¹Thou shalt not try the Lord thy God.

¹Again, the devil [³And he] ³led him up, and ¹taketh him unto an exceeding high mountain, and sheweth [³shewed] ¹him all the kingdoms of the world, ¹and the glory of them, ³in a moment of time. And the devil [¹and he] ¹said unto him, ¹All these things will I give thee; ⁵and ³to thee will I give all this authority, and the glory of them (for it hath been ³delivered unto me; and to whomsoever I will I give it), ¹if thou wilt fall down and worship me [³If thou therefore wilt worship before me, it shall all be thine]. ¹Then [¹saith] [³And] ¹Jesus ³answered and said ¹unto him, ¹Get thee hence, Satan; for ¹it is written, ⁴Thou shalt worship the Lord thy God, and him only shalt thou serve.

³And when the devil had completed every temptation, he departed from him ¹for a season [¹Then the devil leaveth him]; ¹and ¹behold, ²the ¹²angels ¹came and ¹²ministered unto him.

f Deut. 6:16, "Ye shalt not tempt the LORD your God, as ye tempted him in Massah."

g John 12:30 (§124), "Jesus . . . said, . . . Now is the judgment of this world; now shall the prince of this world be cast out." 14:30 (§ 136a), "The prince of the world cometh; and he hath nothing in me." Rev. 13:1, 7.

h Deut. 6:13, "Thou shalt fear the LORD thy God, and serve him." 10:20. Josh. 24:14. 1 Sam. 7:3, "Prepare your hearts unto the LORD, and serve him only."

i See on *g* above. Heb. 4:15, "For we have not a high priest who cannot be touched with the feeling of our infirmities; but one who hath been in all points tempted like as we are, yet without sin."

k See § 139 [Agony in Gethsemane], "There appeared unto him an angel from heaven, strengthening him." Heb. 1:13, "The angels, . . . are they not all ministering spirits, sent forth to do service for the sake of them who shall inherit salvation?"

§19. TESTIMONY OF JOHN THE BAPTIST TO JESUS.

*Bethany (or Bethabara). (No. 10.) Beyond (east of) Jordan.
February, A.D. 27.*

John 1:19-34.

AND this is "the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed, I am not the Christ. And they asked him, What then? Art thou 'Elijah? And he saith, I am not. Art thou "the prophet? And he answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, 'I am the voice of one crying in the wilderness, Make straight the way of the Lord, 'as said Isaiah the prophet. And they had

a John 5:33, 36 (§ 39) [Jesus said], "Ye have sent unto John, and he hath borne witness unto the truth. . . . But the witness which I have is greater than *that of John*; for the works which the Father hath given me to accomplish, . . . bear witness of me."

b Luke 3:15 (§ 16), "All men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, . . . There cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose." John 3:28 (§ 25), "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him." Acts 13:16, 25, "Paul . . . said, . . . as John was fulfilling his course, he said, . . . I am not *he*, . . . there cometh one after me, the shoes of whose feet I am not worthy to unloose."

c Mal. 4:5, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD." Matt. 17:10 (§ 71), "Why then say the scribes that Elijah must first come? And he answered, . . . Elijah indeed cometh and shall restore all things; but I say unto you that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. . . . Then understood the disciples that he spake . . . of John the Baptist."

d Deut. 18:1b, 17 [Moses said], "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me."

e Matt. 3:3 (§ 16). John 3:28. See *b* above.

f Isa. 40:3, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God," etc.

been sent from the Pharisees. And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? John answered them, saying, ^gI baptize in [Marg., or, "with"] water: in the midst of you ^hstandeth one whom ye know not, *even* ⁱhe that cometh after me, the latchet of whose shoe I am not worthy to unloose. These things were done in ^kBethany beyond Jordan, where John was baptizing.

On the morrow he seeth Jesus coming unto him, and saith, Behold, the ^lLamb of God, that ^mtaketh away the sin of the world! ⁿThis is he of whom I said, After me cometh a man who is become before me: for he was before me. And I knew him not; but that he should be made manifest to Israel, ^ofor this cause came I baptizing in [Marg., or, "with"] water. And John bare witness, saying, ^pI have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he

^g Matt. 3:11 (§ 16).

^h Mal. 3:1, "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in."

ⁱ John 1:15 (§ 1). Acts 19:4.

^k John 10:39, 42 (§ 94), "And he went away . . . beyond Jordan into the place where John was at the first baptizing. . . . And many came . . . and . . . said, . . . all things whatsoever John spake of this man were true. And many believed on him there."

^l Exod. 12:1, etc., "All the congregation shall take to them, . . . a lamb for an house, . . . without blemish, . . . and the whole assembly . . . shall kill it in the evening. . . . It is the LORD's passover." Acts 8:32, 34, "The scripture which he [the eunuch] was reading was this [Isa. 53:7], He was led as a sheep to the slaughter; And as a lamb before his shearer is dumb, So he openeth not his mouth." 1 Pet. 1:18, "Ye were redeemed, . . . with precious blood, as of a lamb without blemish and without spot, *even the blood of Christ.*" Rev. 5:6, etc., "I saw . . . a Lamb standing, as though it had been slain, . . . the . . . elders fell down before the Lamb."

^m Isa. 53:11. 1 Cor. 15:3. Gal. 1:4. Heb. 1:3; 2:17, and 9:28. 1 Pet. 2:24 and 3:18. 1 John 2:1, 2, "We have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins; and not for ours only, but also for the whole world." 3:5 and 4:10. Rev. 1:5.

ⁿ John 1:15 (§ 1).

^o Mal. 3:1 [Of John], "Behold I send my messenger, and he shall prepare the way before me." Luke 1:17, 76 (§ 3 and § 6), and 3:3 (§ 16).

^p [Confirmed by] Matt. 3:16 (§ 17). John 5:32 (§ 39) [Jesus saith of John], "The witness which he witnesseth of me is true."

that sent me to baptize in [Marg., or, "with"] water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in [Marg., or, "with"] the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

§20. INTERVIEW OF JOHN'S DISCIPLES WITH OUR LORD.

The Jordan. (No. 11.)

John 1:35-42.

AGAIN on the morrow John was standing, and two of his disciples; and he looked upon Jesus as he walked, and saith, "Behold, the Lamb of God! And the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Master), where abidest thou? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. One of the two that heard John *speak*, and followed him, was ^bAndrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ) [Marg., that is, "Anointed"]. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter [Marg., that is, "Rock" or "Stone"]).

^q Matt. 3:11 (§ 16). Acts 1:4, 5 and 2:1, 4 and 10:44 and 19:1-7, "Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him who should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus. And . . . the Holy Spirit came on them."

^a See on ^l § 19.

^b Matt. 4:18, etc. (§ 32) [The call of Peter and Andrew].

^c Matt. 16:18, etc. (§ 70a), "Thou art Peter [Gr. *Petros*] and upon this rock [Gr. *petra*] I will build my church."

§21. JESUS, GOING INTO GALILEE, TAKES WITH HIM
PHILIP. INTERVIEW WITH NATHANAEL. (No. 12.)

John 1:43-51.

ON the morrow he was minded to go forth into Galilee, and he findeth Philip; and Jesus saith unto him, Follow me. Now ^aPhilip was from Bethsaida, of the city of Andrew and Peter. Philip findeth ^bNathanael, and saith unto him, We have found him of whom ^cMoses in the law and the ^dprophets, did write, Jesus of ^eNazareth, the son of Joseph. And Nathanael said unto him, ^fCan any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold ^gan Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered him, Rabbi, thou art ^hthe Son of God;

a John 12:21 (§ 124), "Philip, who was of Bethsaida of Galilee."

b John 21:2 (§ 170), "Nathanael of Cana in Galilee."

c Gen. 3:14, 15, "The LORD God said unto the serpent, . . . It [the seed of the woman] shall bruise thy head, and thou shalt bruise his heel." 49:1, 10, "Jacob . . . said, . . . The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come: and unto him *shall* the gathering of the people *be*." Deut. 18:17, 18 [To Moses], "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth." See John 5:46 (§ 39) and Luke 24:27 (§ 167).

d Isa. 4:2; 7:14; 9:6, and 53:2. Mic. 5:2. Zach. 6:12 and 9:9.

e Matt. 2:21-23 (§ 14), "And he [Joseph] took the young child and his mother and came . . . and dwelt in . . . Nazareth, that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene." Luke 2:4 (§ 8).

f John 7:41, 42, 52 (§ 81).

g Psa. 32:2, "Blessed is the man . . . in whose spirit *there is* no guile." 73:1. John 8:39 (§ 83). Rom. 2:28, 29 and 9:6, "For they are not all Israel, that are of Israel."

h Matt. 14:33 (§ 62a), "And they that were in the boat worshipped him, saying, Of a truth thou art the son of God." Luke 4:41 (§ 34) [by the demons]. Matt. 16:15 (§ 70a) [By Peter].

thou art 'King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see 'the heaven opened, and the angels of God ascending and descending upon the Son of man.

§22. JESUS' FIRST MIRACLE AT THE MARRIAGE AT CANA. (No. 13.) (Going North.) HIS DEPARTURE TO CAPERNAUM. (No. 14.)

February, A.D. 27.

John 2:1-12.

AND the third day there was a marriage in 'Cana of Galilee; and the mother of Jesus was there; and Jesus also was bidden, and his disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, They have no wine. And Jesus saith unto her, 'Woman, 'what have I to do with thee? 'mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. Now there were six waterpots of stone

i Matt. 21:5, etc. (§ 113) [Of Jesus riding into Jerusalem], "Tell ye the daughter of Zion, Behold, thy King cometh unto thee." John 12:13 (§ 113), "Blessed is he that cometh in the name of the Lord, even the King of Israel." Matt. 27:11, 42 (§ 146), "The governor asked him, saying, Art thou the King of the Jews? . . . Jesus said, . . . Thou sayest." Matt. 27:43 (§ 153). John 19:2, 3 (§ 149) and 19:21 (§ 152).

k Gen. 28:12. Matt. 4:11 (§ 18). Luke 2:9, 13 (§ 10); 22:43 (§ 139); 24:4 (§ 162); Acts 1:10 (§ 172b), "And while they were looking steadfastly into heaven as he went, behold, two men stood by them in white apparel."

a Josh. 19:24, 28.

b John 19:25, 26, 27 (§ 154), "By the cross . . . when Jesus . . . saw his mother and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold, thy son!"

c 2 Sam. 16:9, 10 and 19, 21, 22.

d John 7:6-9 (§ 76), "Jesus . . . said, . . . My time is not yet come; but your time is alway ready. . . . I go not up unto this feast; because my time is not yet fulfilled."

set there, 'after the Jews' manner of purifying, containing two or three firkins apiece. Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the ruler [Marg., or, "steward"] of the feast. And they bare it. And when the ruler of the feast tasted the water now become [Marg., or, "that it had become"] ^fwine, and knew not whence it was (but the servants who had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse; thou hast kept the good wine until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested 'his glory, and his disciples believed on him.

After this he went down to Capernaum, he, and his mother, and *his* ^abrethren, and his disciples: and there they abode not many days.

e Mark 7:3, 4 (§ 64), "For the Pharisees, and all the Jews . . . *when they come* from the market-place, except they bathe themselves . . . eat not: and many other things there are, which they have received to hold, washings of cups, and pots, and brasen vessels."

f John 4:46 (§ 29), "He came . . . again unto Cana . . . where he made the water wine."

g John 1:14 (§ 1).

h Matt. 12:46, 47, etc. (§ 51).

PART III.

OUR LORD'S FIRST PASSOVER, AND THE EVENTS UNTIL HIS SECOND.

Time—One Year.

§23. AT THE PASSOVER. JESUS DRIVES THE TRADERS OUT OF THE TEMPLE.

Jerusalem. (No. 15.) April, A.D. 27.

John 2:13-25.

AND the "passover of the Jews was at hand, and Jesus went up to Jerusalem. And ^hhe found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them that sold the doves he said, Take these things hence; make not 'my Father's house a house of merchandise. His disciples remembered that it was written, ^aZeal for thy house shall eat me up. The Jews therefore answered and said unto him, 'What sign

^a Exod. 12:14. Deut. 16:1, 16. John 5:1 (§ 39); 6:4 (§ 61); 11:55 (§ 112). See reference on Passover (§ 15).

^b See § 114b [Second cleansing of the temple, three years afterwards.]

^c Luke 2:42-49 (§ 15), "When he [Jesus] was twelve years old, . . . they found him in the temple. . . . He said, . . . How is it that ye sought me? knew ye not that I must be in my Father's house?"

^d Psa. 69:9, "For the zeal of thine house hath eaten me up."

^e Matt. 12:38, etc. (§ 50b), "There shall no sign be given . . . but the sign of Jonah." John 6:30, etc. (§ 63), "They said, . . . What then doest thou for a sign? . . . Our fathers ate manna in the wilderness. . . . Jesus . . . said, . . . It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. . . . I am the bread of life."

shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, ¹Destroy this temple [Marg., or, "sanctuary," and so elsewhere in this section], and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the ²temple of his body. When therefore he was raised from the dead, ³his disciples remembered that he spake this; and they believed the Scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any one should bear witness concerning man; 'for he himself knew what was in man.

f Mark 14:57, etc. (§ 143) [Before the high priest], "There stood up certain and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands." Mark 15:29, etc. (§ 153), "They that passed by railed on him, . . . Ha! thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross."

g Col. 2:9. Heb. 8:1, 2. 1 Cor. 3:16, 17, "Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you? . . . for the temple of God is holy, which *temple* ye are." 2 Cor. 6:16, "for we are a temple of the living God: even as God said, I will dwell in them, and walk in them."

h Luke 24:4-8 (§ 162) [The ange's to the women], "Remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up . . . and be crucified, and the third day rise again. And they remembered his words."

i 1 Sam. 16:7, "*The Lord seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.*" 1 Chro. 28:9. Matt. 9:4 (§ 36), "And Jesus knowing their thoughts." . . . [Mark] "Perceiving in his spirit that they so reasoned within themselves." Acts 1:24. Rev. 2:18, 23, "These things saith the Son of God, . . . I am he who searcheth the reins and hearts."

§24. JESUS TEACHETH NICODEMUS CONCERNING THE NEW BIRTH.

Jerusalem. (No. 15.) April, A.D. 27.

John 3:1-21.

Now there was a man of the Pharisees, named "Nicodemus, a ruler of the Jews: the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for ^bno man can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, 'Except a man be born anew [Marg., or, "from above"] he cannot see the 'kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. 'The wind bloweth [Marg., or, "the Spirit breatheth"] where it listeth, and thou hearest the voice thereof, but knowest not whence it

a John 7:50 (§ 81), "Nicodemus . . . that came to him before" [whom the Pharisees chide for taking Jesus' part]; 19:39 (§ 158) [mentioned with Joseph of Arimathæa, as burying our Lord.]

b John 9:16, 30, 33 (§ 84), "How can a man that is a sinner do such signs? . . . If this man were not from God, he could do nothing." Acts 2:22 and 10:33.

c John 1:12, 13 (§ 1), "As many as received him, to them gave he the right to become children of God, *even* to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Gal. 6:15. Tit. 3:5. Jam. 1:18, "Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures." 1 Pet. 1:23. 1 John 3:9.

d Mark 16:15, 16 (§ 171), "He that believeth and is baptized shall be saved." Acts 2:38, "Peter said, . . . Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

e Eccles. 11:5. 1 Cor. 2:11.

cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, ^jHow can these things be? Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, ^eWe speak that we do know, and bear witness of that we have seen; and ^hye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things? And ⁱno man hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, who is in heaven. And as ^kMoses lifted up the serpent in the wilderness, ^leven so must the Son of man be lifted up: that whosoever believeth may in him ^mhave eternal life.

For ⁿGod so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not

f See John 6:51, 60 (§ 63), "How can this man give us his flesh to eat? . . . Many therefore . . . said, This is a hard saying: who can hear it?"

g Matt. 11:27 (§ 85). John 1:18 (§ 1), "No man hath seen God at any time: the only begotten Son, who is in the bosom of the Father, he hath declared *him*." 7:16 (§ 81); 8:28 (§ 83); 12:49 (§ 125); 14:24 (§ 136b).

h John 3:32 (§ 25), [John said of Jesus] "He that cometh from heaven is above all. What he hath seen and heard of that he beareth witness: and no man receiveth his witness."

i Prov. 30:4, "Who hath ascended up into heaven, or descended?" John 6:32, 38 (§ 63), "I am the bread of life, . . . I am come down from heaven, not to do mine own will, but the will of him that sent me." 16:28 (§ 136c). Acts 2:34. 1 Cor. 15:47. Eph. 4:9, 10, "Now this, He ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things."

k Num. 21:7, 9, "Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

l John 8:28 (§ 83), "Jesus, . . . said, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself, but as the Father taught me. I speak these things." 12:32, 33 (§ 124), "And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die."

m John 3:36 (§ 25); 6:47 (§ 63), "He that believeth hath eternal life."

n Rom. 5:8, "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." 1 John 4:9, "Herein is love, not that we loved God, but that he loved us,"

perish, but have eternal life. For God ^osent not the Son into the world to judge the world; but that the world should be saved through him. ^pHe that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that ^rthe light is come into the world, and men loved the darkness rather than the light; for their works were evil. For ^revery one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

§25. JESUS BAPTIZES IN THE COUNTRY OF JUDÆA. (No. 16.) (Going North.) JOHN THE BAPTIST GIVES HIS FINAL TESTIMONY CONCERNING JESUS.

Ænon.

John 3:22-39.

AFTER these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, ^oand baptized. And John also was baptizing in Ænon, near to ^rSalim, because there was much water [*Marg., Gr., "were*

^o John 5:45 (§ 39), "Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope," 8:15 (§ 83), "I judge no man. Yea, and if I judge, my judgment is true." 12:47 (§ 22), "I came not to judge the world, but to save the world." 1 John 4:14.

^p John 5:24 (§ 39), "He that heareth my word, and believeth him that sent me, hath eternal life and cometh not into judgment, but hath passed out of death into life." 6:40, 47 (§ 63); 20:31 (§ 173).

^q John 1:4, 9 (§ 1) [of the Word] "In him was life: and the life was the light of men. . . . There was the true light, *even the light* which lighteth every man, coming into the world." 8:12 (§ 83).

^r Job 24:13, 17, "They [the wicked] are of those that rebel against the light: they know not the ways thereof, nor abide in the paths thereof. The murderer, . . . thief, . . . adulterer," etc. Eph. 5:13.

^a John 4:2 (§ 27), "Jesus himself baptized not, but his disciples."

^b 1 Sam. 9:3, 4, "Saul . . . passed through the land of Shalim."

many waters"] there: 'and they came, and were baptized. 'For John was not yet cast into prison. There arose therefore a questioning on the part of John's disciples with a Jew about purifying. And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, 'to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. John answered and said, ^fA man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness, that I said, ^eI am not the Christ, but ^athat I am sent before him. 'He that hath the bride is the bridegroom: but ^athe friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is made full. He must increase, but I must decrease.

'He that cometh from above ^mis above all: he that is ⁿof

c Matt. 3:5, 6 (§ 16).

d Matt. 14:3 (§ 60), "Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her."

e John 1:6,7, 15 (§ 1), "John beareth witness of him, and crieth, saying, This was he of whom I said [1:27 § 19], He that cometh after me, is become before me."

f 1 Cor. 4:7. Heb. 5:4. James 1:17, "Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning."

g John 1:19, 20, 27 (§ 19).

Mal. 3:1, "Behold, I send my messenger." etc. See §16. Luke 1:17 (§ 3).

i Matt. 22:2 (§ 119) [Parable of the marriage of the king's son]. 2 Cor. 11:2, "For I espoused you to one husband, that I might present you as a pure virgin to Christ." Eph. 5:25, 27. Rev. 21:9, "One of the . . . angels . . . spake, . . . Come hither, I will shew thee the bride the wife of the Lamb."

k Cant. 5:1.

l John 3:13 (§ 24); 8:23 (§ 83), "Ye are from beneath: I am from above: ye are of this world: I am not of this world."

m Matt. 28:18 (§ 171) [Just before his ascension], "All authority hath been given unto me in heaven and on earth." John 1:15, 27. See on *c* above. Rom. 9:5, "Christ . . . is over all, God blessed forever. Amen."

n 1 Cor. 15:47, "The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly."

the earth is of the earth, and of the earth he speaketh: ¹he that cometh from heaven is above all. ²What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. He that hath received his witness ³hath set his seal to *this*, that God is true. For ⁴he whom God hath sent speaketh the words of God: for he giveth not the Spirit ⁵by measure. ⁶The Father loveth the Son, and hath given all things into his hand. He ⁷that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

§26. JOHN THE BAPTIST IS SEIZED AND IMPRISONED.

Probably in the Castle of Machærus, East of the Dead Sea. (See §60.)

Luke 3:19-20.

BUT Herod the tetrarch, being reprovèd by him for Herodias, his brother's wife, and for all the evil things which Herod had done, added this also to them all, that he shut up John in prison.

o John 6:33 (§ 63), "For the bread of God is that which cometh down out of heaven." Eph. 1:20, 21. Phil. 2:9, "Wherefore also God highly exalted him, and gave unto him the name which is above every name: that in the name of Jesus every knee should bow."

p John 3:11 (§ 24); 8:26 (§ 83), and 15:15 (§ 136b).

q Rom. 3:3, 4. 1 John 5:10, "He that believeth on the Son of God hath the witness in him."

r John 7:16 (§ 81), "My teaching is not mine, but his that sent me."

s John 1:16 (§ 1), "For of his fulness we all received and grace for grace." Luke 11:13 (§ 88), "If ye then being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?"

t Matt. 11:27 (§ 85); 28:18 (§ 171). John 5:20, 22 (§ 39); 17:1, 2 (§ 137). Heb. 2:8.

u John 3:15, 16 (§ 24); 1:12 (§ 1); 6:47 (§ 63), "He that believeth hath eternal life." Rom. 1:16, 17 [Hab. 2:4], "the righteous shall live from faith." 1 John 5:10.

§27. OUR LORD GOES INTO GALILEE. (No. 18.) PASSING THROUGH SAMARIA. DISCOURSE WITH THE WOMAN OF SAMARIA AT JACOB'S WELL. MANY SAMARITANS BELIEVE.

Shechem. (No. 17.) (Going North.)

Matt. 4:12. Mark 1:14a. Luke 4:14a. John 4:1-42.

‘WHEN therefore the Lord knew how that the Pharisees had heard that Jesus was making and ^abaptizing more disciples than John (although Jesus himself baptized not, but his disciples), ^band [‘Now when he] ¹²heard [²Now after] ¹²that John was delivered up, ¹he ¹withdrew, ^band ¹left Judæa, ^aand [³Jesus] returned ‘in the power of the Spirit [²Jesus came] [⁴and departed again] ¹²³⁴into ^dGalilee. ⁴And he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground ‘that Jacob gave to his son Joseph: and Jacob’s well [Marg., Gr. “spring”] was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the ^e‘sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. For his disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (^fFor Jews have no dealings with Samaritans.) Jesus answered and said unto her, If thou knewest the

a John 3:22, 26 (§ 25).

b Luke 3:19, 20 (§ 26).

c Luke 4:1 (§ 18), “And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness, . . . tempted of the devil.”

d Acts 10:37.

e Gen. 33:18, 19, and 48:21, 22. Josh 24:32.

ce [Probably about six P.M. See note on *i* John 19:14 (§ 150).]

f 2 Kings 17:24, etc. Luke 9:51, 52, 53 (§ 76). Acts 10:24, 28, “Peter . . . said, . . . Ye yourselves know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God shewed that I should not call any man common or unclean.”

gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee ^oliving water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: but ^owhosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him ^oshall become in him a well of water springing up unto eternal life. ^oThe woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. The woman saith unto him, Sir, ^oI perceive that thou art a prophet. Our fathers worshipped in ^othis mountain; and ye say, that in ^oJerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour

g Isa. 12:3, "With joy shall ye draw water out of the wells of salvation." 44:3. Jer. 2:13, "my people have committed two evils: they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Zach. 13:1 and 14:8, "Living waters shall go out from Jerusalem." Rev. 22:17, "He that is athirst, let him come: he that will let him take the water of life freely."

h John 6:34, 35, 58 (§ 63), "Jesus said, . . . I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst."

i John 7:37, 38 (§ 81), "Jesus stood and cried saying, If any man thirst, let him come unto me, and drink; he that believeth on me, as the Scriptures hath said, from within him shall flow rivers of living waters."

k See John 6:34 on *h* above; 17:2, 3 (§ 137). Rom. 6:23, "The free gift of God is eternal life in Christ Jesus our Lord." 1 John 5:20.

l Luke 7:16 (§ 46), "And they glorified God, saying, A great prophet is arisen among us." 24:19 (§ 167). John 6:14 (§ 61). John 7:40 (§ 81).

m Judg. 9:7, "Mount Gerizim."

n Deut. 12:5, 10. 1 Kings 9:1, 3. 2 Chro. 7:12.

cometh, when neither in this mountain, nor in Jerusalem, 'shall ye worship the Father. Ye worship that which ye know not: we worship that which we know: for 'salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father 'in spirit and in 'truth: for such doth the Father seek to be his worshippers. God is 'a spirit [Marg., or, "God is spirit"]: and they that worship him must worship him in spirit and truth. The woman saith unto him, I know that Messiah cometh (who is called Christ): when he is come, he will declare unto us all things. Jesus saith unto her, 'I that speak unto thee am *he*.

'And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her? So the woman left her waterpot, and went away into the city, and saith to the men, Come, see a man, who told me all things that *ever* I did: can this be the Christ? They went out of the city, and were coming to him. In the meanwhile the disciples prayed him, saying, Rabbi, eat. But he said unto them, I have meat to eat that ye know not. The disciples therefore said one to another, Hath any man

o Mal. 1:11, "From the rising of the sun, even unto the going down of the same, my name *shall be* great among the Gentiles: and in every place incense *shall be* offered unto my name, and a pure offering." 1 Tim. 2:8.

p 2 Kings 17:29. See on *f* above.

q Isa. 2:3. Luke 24:46, 47, (§ 172b). Rom. 9:4, 5, "who are Israelites: whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of *God* and the promises; whose are the Fathers, and of whom is Christ as concerning the flesh."

r Phil 3:3.

s John 1:17 (§ 1), "Grace and truth came through Jesus Christ."

t 2 Cor. 3:6, 17, "For the letter killeth, but the spirit giveth life. . . . Now the Lord is the Spirit."

v John 9:35 (§ 84) [To the blind man], "Jesus . . . said, Dost thou believe on the Son of God? He answered and said, . . . Who is he, Lord, that I may believe on him? Jesus said, . . . Thou hast both seen him, and he it is that speaketh with thee. And he said, Lord, I believe. And he worshipped him." Matt. 26:63 (§ 143), "The high priest said, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said."

brought him *ought* to eat? Jesus saith unto them, "My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and *then* cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are *"white already unto harvest.* *'He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth and another reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.*

*'And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that *ever* I did. So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. And many more believed because of his word; and they said to the woman, Now we believe, not because of thy speaking: for *'we have heard for ourselves, and know that this is indeed the Saviour of the world.**

§28. JESUS TEACHES PUBLICLY IN GALILEE. (No. 18.) (Going North.)

Matt. 4:12a,17. Mark 1:14b,15. Luke 4:14b,15. John 4:43-45.

(*'AND* after the two days *'when* he *'had* *'heard* that John was delivered up, *'Jesus* returned in the *"power of the Spirit* [*'he went forth from thence*] *'into* *'Galilee.*)

w Job 23:12. John 6:38 (§ 63); 17:4 (§ 137); 19:30 (§ 155).

z Matt. 9:37 (§ 59), "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that he send forth labourers into his harvest." Luke 10:2 (§ 78) [the same to the seventy].

y Dan. 12:3, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

z John 17:5, 8 (§ 137). 1 John 4:14, "we have beheld and bear witness that the Father hath sent the Son *to be* the Saviour of the world."

a See note on c, § 27.

b Acts 10:37.

‘For ‘Jesus himself testified, that a prophet hath no honour in his own country. So when he came into Galilee, the Galilæans received him, ‘having seen all the things that he did in Jerusalem at the feast; for they also ‘went unto the feast.

‘From that time began Jesus ‘to preach [²preaching] ²the gospel of God, ‘and to say, Repent ye: for the kingdom of heaven is at hand. [²And saying,] ²‘The time is fulfilled, and ‘the kingdom of God is at hand: repent ye, and believe in the gospel. ³And a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all.

§29. JESUS AGAIN AT CANA, WHERE HE HEALS THE NOBLEMAN’S SON LYING ILL AT CAPERNAUM.

Cana of Galilee. (No. 19.) (Going Southwest.)

John 4:46-54.

HE came therefore again unto Cana of Galilee, ‘where he made the water wine. And there was a certain nobleman [Marg., or, “king’s officer”] whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the

c See § 30 and § 58 [his rejections at Nazareth].

d John 2:23 (§ 23), “When he was in Jerusalem at the passover, . . . many believed on his name, beholding his signs which he did.” 3:1, 2 (§ 24).

e Deut. 16:16, “Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of the tabernacles; and they shall not appear before the LORD empty.”

f Matt. 4:23 (§ 35).

g Dan. 9:25, “From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks.” Gal. 4:4. Eph. 1:10.

h Matt. 3:2 (§ 16) [John the Baptist said], “Repent, ye; for the kingdom of heaven is at hand.”

a John 2:1, 11 (§ 22) [Jesus turned the water into wine], “This beginning of his signs did Jesus in Cana of Galilee.”

point of death. Jesus therefore said unto him, 'Except ye see signs and wonders; ye will in no wise believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. And as he was now going down, his servants met him, saying, that his son lived. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

§30. JESUS TEACHES AT NAZARETH, AND IS REJECTED.

(No. 20.) (*Going Northeast.*)

Luke 4:16-30.

AND he came to "Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book [Marg., or, "a roll"] of the prophet Isaiah. And he opened the book, and found the place where it was written,

'The Spirit of the Lord is upon me,

Because he anointed me to preach good tidings to the poor;

He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,

To set at liberty them that are bruised,

To proclaim the acceptable year of the Lord.

§29. *b* 1 Cor. 1:22, "Jews ask for signs . . . but we preach Christ crucified, unto Jews a stumbling-block."

§30. *a* Matt. 2:19, etc. (§ 14), "Joseph . . . took the young child and his mother . . . and came to . . . Nazareth; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene."

b Isa. 61:1, 2. *id.*

And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day hath this Scripture been fulfilled in your ears. And all bear him witness, and 'wondered at the words of grace which proceeded out of his mouth: and they said 'Is not this Joseph's son? And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at 'Capernaum, do also here in 'thine own country. And he said, Verily I say unto you, 'No prophet is acceptable in his own country. But of a truth I say unto you, There were 'many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. And there were 'many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.

And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw

c Psa. 45:2, "Grace is poured into thy lips." Matt. 13:54 (§ 58). Luke 2:47 (§ 15) [Jesus at twelve years of age in the temple], "And all that heard him were amazed at his understanding and his answers."

d Matt. 13:54, 55 (§ 58). John 6:41, 44 (§ 63), "The Jews . . . murmured . . . because he said, I am the bread that came down out of heaven. And they said, . . . Is not this Jesus the son of Joseph, whose father and mother we know?"

e Matt. 4:13 (§ 31), "Capernaum . . . which is by the sea." 11:23 (§ 79).

f See on *a* above.

g Matt. 13:54, 57 (§ 58) [Jesus' second rejection at Nazareth about a year after this]. John 4:44 (§ 28).

h 1 Kings 17:1, 8 and 18:1. James 5:17.

i 2 Kings 5:14 [Elisha sending Naaman to Jordan, cureth him], "He . . . dipped himself seven times in Jordan; . . . and his flesh came again like unto the flesh of a little child."

him down headlong. But he ^kpassing through the midst of them went his way.

§31. LEAVING NAZARETH, JESUS FIXES HIS ABODE AT CAPERNAUM. (No. 21.) (Going Northeast.)

Matt. 4:13-16. Luke 4:31a.

¹³AND ¹leaving Nazareth ¹³he came ³down, ¹and dwelt in [³to] ¹³Capernaum, ³a city of Galilee, ¹which is by the sea, in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken through Isaiah the prophet, saying,

"The land of Zebulun and the land of Naphtali,
Toward the sea, beyond Jordan,
Galilee of the Gentiles,
The people that sat in darkness
¹Saw a great light,
And to them that sat in the region and shadow of
death,
To them did light spring up.

§32. JESUS CALLS PETER AND ANDREW AND JAMES AND JOHN. MIRACULOUS DRAUGHT OF FISHES.

Sea of Galilee. Near Capernaum. (No. 22.)

Matt. 4:18-22. Mark 1:16-20. Luke 5:1-11.

³Now IT came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. And he entered into

^k John 8:58 (§ 83); 10:39 (§ 84).

^a Isa. 9:1, 2, *id.*

^b Isa. 42:6, 7. Luke 2:32 (§ 11) [Simeon prophesying of Christ], "A light for revelation to the Gentiles, and the glory of thy people Israel."

one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. And when he had left speaking, he said unto Simon, "Put out into the deep, and let down your nets for a draught. And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. And when they had this done, they inclosed a great multitude of fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, 'Depart from me; for I am a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which they had taken; and so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt 'catch men.

¹²And ¹walking [²passing along] ¹²by the sea of Galilee, he saw ¹two brethren, ¹²Simon ¹who is "called Peter, ¹²and Andrew, ¹his brother [²the brother of Simon], ¹²casting a net ¹into [²in] ¹²the sea: for they were fishers. And ²Jesus said [¹he saith] ¹²unto them, Come ye after me, and I will make you ²to become ¹²'fishers of men. ¹²³And ³when they had brought their boats to land, ¹²³they ¹²straightway ¹²³left ³all [¹²the nets], ¹²³and followed him.

¹²And going on ²a little further ¹from thence, ¹²he saw

a See John 21:1-6 (§ 170) [after his resurrection].

b 2 Sam. 6:9, "David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?" 1 Kings 17:18.

c See *e* below. * Fishers of men."

d John 1:42 (§ 20), "Jesus . . . said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter)" [that is, Rock or Stone].

e See *c* above. "Catch men."

f Matt. 19:27 (§ 106a), "Peter said, Lo, we have left all, and have followed thee."

¹other two brethren, ¹²James, the *son* of Zebedee, and John his brother, ²who also were ¹²in the boat ¹with Zebedee their father, ¹²mending ¹their [²the] ¹²nets: and ²straightway ¹²he called them: and they ¹straightway ¹²left [¹the boat and] ¹²their father ²Zebedee in the boat with the hired servants, ¹²and ¹followed [²went after] ¹²him.

§33. JESUS HEALS A DEMONIAK IN THE SYNAGOGUE.

Capernaum. (No. 23.)

Mark 1:21-28.

Luke 4:31b-37.

²AND they go into ²Capernaum; and straightway [³And he was teaching them] ²³on the sabbath day ²he entered into the synagogue and taught: ²³and they were ⁶astonished at his teaching: ⁴for he taught them as having ⁶authority, and not as the scribes: ³for his word was with authority. ²³And ²straightway ²³there was in ²their [³the] ²³synagogue a man ³that had a spirit of an unclean demon [²with an unclean spirit]; ²³and he cried out ³with a loud voice, ²saying, ³Ah! ²³⁴what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? ⁶I know thee who thou art, ⁷the Holy One of God. And Jesus ²rebuked him, saying, Hold thy peace, and come out of him. And ³when the demon had thrown him down in the midst [²the unclean spirit], ²⁷tearing him and crying with a loud voice, ³he ²³came out of him, ³having done him no hurt.

a Matt. 4:13 (§ 31).

b Matt. 7:28, 29 (§ 44) [Referring to his sermon on the mount], "The multitudes were astonished at his teaching: for he taught as *one* having authority and not as their scribes."

c See *b* above. Tit. 2:15.

d Matt. 8:28, 29 (§ 55), "Two possessed with demons . . . cried out, saying, What have we to do with thee, thou Son of God? Art thou come hither to torment us before the time."

e Luke 4:41 (§ 34), "The demons . . . cried out . . . Thou art the Son of God."

f Psa. 16:10, "Neither wilt thou suffer thine Holy One to see corruption" [Quoted by Peter in Acts 2:27]. Dan. 9:24. Luke 1:35 (§ 4).

g Mark 1:34 (§ 34).

h Mark 9:17, 20 (§ 72).

²And they were all amazed, insomuch that they questioned among themselves [³And amazement came upon all, and they spake together, one with another] ^{2 3}saying, ¹What is this? a new teaching! ³What is this word? for ^{2 3}with authority ³and power, ²he commandeth ²even ^{2 3}the unclean spirits, and they ²obey him, ⁵and ³come out. ²And the report of him went out straightway everywhere into all [³And there went forth a rumour concerning him into every place of] ^{2 3}the region ²of Galilee ^{2 3}round about.

§34. JESUS HEALS PETER'S WIFE'S MOTHER AND MANY OTHERS.

Capernaum. (No. 23.)

Matt. 8:14-17.

Mark 1:29-34.

Luke 4:38-41.

²AND he rose up from the synagogue; ²and straightway, when they were come out of the synagogue, they came [³and entered] ^{2 3}into the house of Simon ²and Andrew, with James and John. Now [³And] ^{2 3}Simon's ¹wife's mother ³was holden with a great fever ⁵and ²lay sick [²of a fever.] [¹And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever]. ²And straightway they tell him of her, ³and [³they] besought him for her; ²and he came, ³and [³he] stood over her [¹And he touched her hand] ²and took her by the hand, and raised her up: ³and rebuked the fever; ^{1 2}and the fever [³and it] ^{1 2 3}left her; and ³immediately ^{2 3}she ³rose up and [¹she arose, and] ^{1 2 3}ministered unto ^{2 3}them [¹him]. ^{1 2 3}And ²at even [¹when even was come] ^{2 3}when the sun ³was setting [²did set] ³all they that had any sick with divers diseases brought them unto him, ⁵and ^{1 2}they brought unto him ¹many [²all that were sick, and them] ²that were ^{1 2}possessed with demons. ²And all the city was gathered together at the door. ³And he laid his hands on every one of them, ^{1 3}and healed ³them [¹all that were sick]; ¹that

it might be fulfilled which was spoken through Isaiah the prophet, saying,

^bHimself took our infirmities, and bear our diseases.

^{1 2}And he [²healed many that were sick with divers diseases, and] ^{1 2}cast out ²many demons [¹the spirits] ¹with a word, ³and ⁵the ³demons [³also] came out [³from many] crying out, and saying, Thou art the Son of God. ^{2 3}And ^{3 4}rebuking them, ^{2 3}he suffered ³them [²not the demons] not ^{2 3}to speak, because they knew ²him ³that he was the Christ.

§35. JESUS' FIRST CIRCUIT THROUGH GALILEE. A LEPER HEALED. (No. 24.)

Matt. 4:23 and 8:2-4. Mark 1:35-45. Luke 4:42-44 and 5:12-16.

²AND in the morning, a great while before day, he rose up [³And when it was day, he came out] ^{2 3}and went ²out, and departed ^{2 3}into a desert place, ²and there ^aprayed; ³and the multitudes sought after him: ²and Simon and they that were with him followed after him; and they found him, and say unto him, All are seeking thee. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for ^bto this end came I forth. ³And ⁵the people ³came unto him, and would have stayed him, that he should not go from them. But he said unto them, I must preach the good tidings [³Marg. or, "gospel"] of

§34. *b* Isa. 53:4, "Surely he hath borne our griefs, and carried our sorrows." 1 Pet. 2:21, 24.

c Mark 3:11 (§ 42).

d Mark 1:23, 25 (§ 33), "An unclean spirit . . . cried out, . . . I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace."

§35. *a* Luke 6:12 (§ 43) [when about to choose the twelve apostles], "In these days . . . he went out into the mountain to pray; and he continued all night in prayer to God." Matt. 14:23 (§ 62a) [when the people wanted to make him a king by force], "And after he had sent the multitudes away, he went up into the mountain apart to pray." Luke 9:28 (§ 71) [transfigured while praying].

b Isa. 61:1. John 16:28 (§ 136c); 17:1, 4 (§ 137).

the kingdom of God to the other cities also; for therefore was I sent. ^{2 3}And he ²went into their synagogues ^cthrough-out [¹And Jesus went about in] ^{1 2}all [³was preaching in the synagogues of] ^{1 2 3}Galilee, ¹teaching [¹in their synagogues] and ^{1 2}preaching ¹the gospel of the kingdom ²and casting out demons; ¹and healing all manner of disease and all manner of sicknesses among the people.

³And it came to pass, while he was in one of the cities, behold, a man full of leprosy; and when he saw Jesus, ⁵he ¹came to him [²And there cometh to him a leper], ²beseeking him; and kneeling down to him, ³he fell on his face [¹And behold, there (came to him) a leper] ^{1 2}and ¹worshipped him, [³and besought him] ^{1 2 3}saying ²unto him, ^{1 3}Lord, ^{1 2 3}if thou wilt, thou canst make me clean. And ²being moved with compassion, ^{1 2 3}he stretched forth his hand, and touched him [^{1 3}saying], ²and saith unto him, ^{1 2 3}I will; be thou made clean. And straightway [¹his leprosy was cleansed] ^{2 3}the leprosy departed from him, ²and he was made clean. ^{1 2 3}And ¹Jesus [^{2 3}he] ²strictly ^{2 3}charged him, ²and straightway sent him out, and ^{1 2}saith unto him, ^dSee thou [¹tell no man] ²say nothing to any man [³to tell no man]; ^{1 2 3}but go ³thy way, and ^{1 2 3}shew thyself to the priest, and offer ^{2 3}for thy cleansing ²the things which [¹the gift that] [³according as] ^{1 2 3}Moses ^ccommanded, for a testimony unto them. ²But he went out, and began to publish it much, and to spread abroad the matter, ⁵and [³But] ³so much the more went abroad the report concerning him [²insomuch], ²that Jesus could no more openly enter into a city, but was without in desert places; ^{2 3}and ³great multitudes [²they] ^{2 3}came ³together ²to him from every quarter, ³to hear, and to be healed of their infirmities. But he withdrew himself in the deserts, and prayed.

c See § 49 [second circuit in Galilee], and § 59 [third circuit in Galilee].

d Matt. 9:30 (§ 57) [On healing two blind men]. Mark 5:43 (§ 56) [On raising the daughter of Jairus].

e Lev. 14:2, 10, 21.

f Matt. 4:25. Mark 3:7 (§ 42). John 6:2 (§ 61).

§36. JESUS HEALS A PARALYTIC.

Capernaum. (No. 25.)

Matt. 9:1b-8. Mark 2:1-12. Luke 5:17-26.

³AND it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him to heal. ¹And he entered into a boat, and crossed over, and ^ccame into his own city. ²And when he entered again into Capernaum after some days, it was noised that he was in the house [Marg., or, "at home"]. And many were gathered together, so that there was no longer room *for them*, no, not even about the door; and he spake the word unto them.

^{1 2 3}And ^{1 3}behold, ^{1 2}they ²come, bringing unto him [¹brought to him] ^{1 2}a man sick of the palsy, ¹lying on a bed, ²borne of four [³men bring on a bed a man that was palsied]: ³and they sought to bring him in, and to lay him before him. And not finding by what *way* they might bring him in because of the multitude, they went up to the housetop, and [²And when they could not come nigh unto him for the crowd, they] ²uncovered the roof where he was: and when they had broken it up, they ^{2 3}let [²down the bed whereon the sick of the palsy lay.] ³him down through the tiles with his couch into the midst before Jesus. ^{1 2 3}And ^{1 2}Jesus, ^{1 2 3}seeing ^btheir faith ¹said [²saith] ^{1 2}unto the sick of the palsy, Son, ¹be of good cheer [³he said, Man]; ^{1 2 3}thy sins are forgiven ³thee. ²But there were [¹And behold] ^{1 2}certain of [³And] ^{1 2 3}the scribes ³and the Pharisees ²sitting there ⁵who ³began [²and] ²reasoning in their hearts [³to reason] ³saying [¹said] ¹within

^a Matt. 4:13 (§ 31), "Leaving Nazareth, he came and dwelt in Capernaum."

^b Matt. 8:10 (§ 45) [Of the centurion whose servant was sick], "I have not found so great faith, no, not in Israel."

themselves, ³Who is this that speaketh blasphemies? ²Why doth this man thus speak? he [¹This man] ¹²blasphemeth; ²³who can ^cforgive sins but ²one, *even* God [³God alone]? ¹²And ²straightway ¹²Jesus ¹knowing their thoughts ⁵and ²perceiving in his spirit that they so reasoned within themselves, saith [³But Jesus perceiving their reasonings, answered and said] ²³unto them [³said,] ¹Wherefore think ye evil in your hearts? ²Why [³what] ²²reason ye ²these things ²³in your hearts? ¹For ¹²³whether is easier, to say ²to the sick of the palsy, ¹²³Thy sins are forgiven ³thee: ¹²³or to say, Arise, ²and take up thy bed, ¹²³and walk? But that ye may know that the Son of man hath authority on earth to forgive sins (¹then ¹²saith he to the sick of the palsy) [³he said unto him that was palsied] ²³I say unto thee, ¹²³Arise, ¹³and ¹²³take up thy ¹²bed [³couch] ¹²³and go unto thy house. ³And immediately he rose up before them; [²And he arose] ²³and ²straightway ²³d³took up ²the bed [³that] ³whereon he lay, ²and went forth before them all [¹And he arose]; ¹³and departed to his house, ³glorifying God. ¹But when the multitudes saw it, they were afraid ³and amazement took hold on all, ¹³and ³they [²insomuch that they were all amazed, and] ¹²³glorified God, ¹who had given such authority unto men, ²saying, We never saw it on this fashion; ³and they were filled with fear, saying, We have seen strange things to-day.

§37. CALL OF LEVI (MATTHEW) AND HIS FEAST.

Capernaum. (No. 25.)

Matt. 9:9-13. Mark 2:13-17. Luke 5:27-32.

²³AND ³after these things ²³he went forth ²again by the seaside; and all the multitude resorted unto him, and he

^c Job 14:4. Psalms 32:5. Isaiah 43:25.

^d John 5:9 (§ 39).

^e Matt. 15:31 (§ 66a). Luke 13:13 (§ 93); 17:15 (§ 80); 18:43 (§ 109). Acts 4:21.

taught them. ¹²And as ¹Jesus [²he] ¹²passed by ¹from thence, ¹²he saw ¹a man, [³and beheld] ³a publican, named ²³Levi, ⁵also ¹called ⁴Matthew, ²the son of Alphæus, ¹²³sitting at the place of toll: and ¹²he ³said [¹²saith] ¹²³unto him, Follow me. ³And he forsook all, ¹²³and ³rose up [¹²he arose] ¹²³and followed him.

³And Levi made him a great feast in his house: ¹²and it came to pass, ¹as he sat [²that he was sitting] ¹²at meat in ¹the [²his] ¹²house, ¹behold, [³and there was] ^{3b}a great multitude of [²and ¹²many] ¹²³publicans and [³of others sitting at meat with them] ¹²sinner ¹came and ¹²sat down with Jesus and his disciples: ²for there were many, and they followed him. ¹³And ³the Pharisees and their scribes [²And the scribes of the Pharisees], ²when they saw that he was eating with the sinners and publicans, ³murmured against his disciples ⁵and [¹when the Pharisees saw it, they] ¹²said unto ⁵them [¹²his disciples], ¹Why [²he] ¹²eateth ²and drinketh ¹your Master ⁵and [³saying, why do] ³ye [³eat and drink] ¹²²with ¹³the ¹²³publicans and ⁵sinner? ²³And ²when ²³Jesus [¹But when he] ¹²heard it, he ³answering ¹³said [²saith] ²³unto them, ¹²³They that are ^dwhole have no need of a physician, but they that are sick. ¹But go ye and learn what *this* meaneth, ⁴I desire mercy, and not sacrifice: for ¹²I came not [³I am not come] ¹²³to call the righteous, but sinners ³to repentance.

a Matt. 10:3 (§ 43) [Jesus chooses the twelve]. Acts 1:13 [In the upper chamber], "and Matthew."

b Luke 15:1 (§ 98).

c Gal. 2:15, "Sinners of the Gentiles."

d Luke 19:10 (§ 110). 1 Tim. 1:15, "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

e Hosea 6:6, "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." Mic. 6:7, "Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? . . . and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Matt. 12:7 (§ 40).

§38. ANSWERS TO QUESTIONS ABOUT FASTINGS.

Galilee. (No. 26.)

Matt. 9:14-17.

Mark 2:18-22.

Luke 5:33-39.

²AND John's disciples and the Pharisees were fasting;
^{2 3}and they ²come and say unto him, Why do John's disci-
 ples and the disciples of [¹Then come to him the disciples of John,
 saying, Why do we and] ^{1 2}the ^aPharisees [³said unto him, The disci-
 ples of John] ^{1 2 3}fast ³often [¹oft], and make supplications,
^{1 2}but thy disciples [³likewise also the disciples of the Pharisees;
 but thine] ³eat and drink; ⁵and ^{1 2}fast not? ^{1 2 3}And Jesus
 said unto them, Can ³ye make ^{1 2 3}the sons of the ^bbride-
 chamber ^{2 3}fast ⁵and ¹mourn, ^{2 3}while [¹as long as] ^{1 2 3}the
 bridegroom is with them? ²As long as they have the
 bridegroom with them, they cannot fast. ^{1 2 3}But the
 days will come, [³and] ^{1 2 3}when the bridegroom shall be taken
 away from them, ^{1 2}and ^{1 2 3}then will ³they fast ^{2 3}in ³those
 days [²that day]. ³And he spake also a parable unto them:
¹And ^{1 2 3}no man ³rendeth [²seweth] ^{2 3}a piece ²of undressed
 cloth ³from a new garment and putteth it [¹putteth a piece of
 undressed cloth] ^{1 3}upon [²on] ^{1 2 3}an old garment; ^{2 3}else ³he
 will rend the new, and also the piece from the new will
 not agree with the old. ⁵And [¹for] ^{1 2}that which should
 fill it up taketh from ¹the garment [²it], ²the new from
 the old, ^{1 2}and a worse rent is made. ^{2 3}And no man put-
 teth [¹Neither do men put] ^{1 2 3}new wine into old wine skins
 [Marg., that is, skins used as bottles]; else the ³new ^{2 3}wine will
 burst the skins [¹skins burst], ^{1 2}and the wine [³and itself] ³will
 be [¹is] ^{1 3}spilled [²perisheth], ^{1 2 3}and the skins ³will ^{1 3}perish;
^{1 2 3}but ^{1 2}they put new wine [³new wine must be put] ^{1 2 3}into
 fresh wine skins, ¹and both are preserved. ³And no man
 having drunk old *wine* desireth new: for he saith, The
 old is good.

^a Luke 18:11 (§ 103).^b John 3:27, 29 (§ 25).^c Acts 13:1; 14:23, "They [Paul and Barnabas] appointed for them elders in every church, and . . . prayed with fasting."

PART IV.

FROM THE SECOND PASSOVER DURING CHRIST'S PUBLIC MINISTRY UNTIL THE THIRD.

Time—One Year.

§39. JESUS ATTENDS THE PASSOVER AND HEALS AN INFIRM MAN AT THE POOL OF BETHESDA ON THE SABBATH; AND TEACHES.

Jerusalem. (No. 27.) April A.D. 28.

John 5:1-47.

AFTER these things there was ^a [Marg., many read "the feast"] feast of the Jews; and Jesus went up to Jerusalem.

Now there is in Jerusalem by the ^bsheep gate a pool, which is called in Hebrew, Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there, who had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him, Wouldest thou be made whole? The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, ^cArise, take up thy bed [Marg., or "pallet"], and walk. And straightway the man was made whole, and took up his bed and walked.

^a Lev. 23:2, "The feasts of the LORD . . . ye shall proclaim to be holy convocations." Deut. 16:1, "Keep the passover unto the LORD thy God." John 2:13 (§ 23).

^b Neh. 3:1 and 12:39.

^c Matt. 9:6 (§ 36).

Now it was the ^dsabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and 'it is not lawful for thee to take up thy bed. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. They asked him, Who is the man that said unto thee, Take up *thy bed*, and walk? But he that was healed knew not who it was: for Jesus had conveyed himself away, a multitude being in the place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: ^esin no more, lest a worse thing befall thee. The man went away, and told the Jews that it was Jesus who had made him whole. And for this cause did the Jews persecute Jesus, because he did these things on the sabbath. But Jesus answered them, ^fMy Father worketh even until now, and I work. For this cause therefore the Jews ^gsought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself ^hequal with God.

Jesus therefore answered and said unto them

^d John 9:14, 16 (§ 84) [The blind man healed on the sabbath].

^e Exod. 20:10, "The seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work." Neh. 13:15, 19. Jer. 17:21. Matt. 12:1, 2 (§ 40). Mark 3:4 (§ 41). Luke 13:14 (§ 93).

^f Matt. 12:43, 45 (§ 50b); John 8:11 (§ 82) [To the woman taken in adultery] "Go, . . . from henceforth sin no more."

^g John 9:4 on *k* below.

^h John 7:19 (§ 81), "Why seek ye to kill me?"

ⁱ John 10:25 etc. (§ 94), "Jesus answered them, . . . I and the Father are one. The Jews took up stones again to stone him . . . [saying], For a good work we stone thee not, but for blasphemy: and because that thou, being a man, makest thyself God." Isa. 9:6, "For unto us a child is born, unto us a son is given: . . . his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Jer. 23:6 [of Christ], "he shall be called, THE LORD [Jehovah], OUR RIGHTEOUSNESS." John 1:1 (§ 1), "And the Word was God." 2:25 (§ 23), "for he himself knew what was in man." Rom. 9:5, "Of whom is Christ . . . who is over all, God blessed for ever." Phil. 2:5, 6, "Jesus: who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant." Col. 2:9, "in him dwelleth all the fulness of the Godhead bodily." Heb. 1:8, "of the Son *he saith*, Thy throne, O God, is for ever and ever." Rev. 2:23, "I am he who searcheth the reins and hearts." 22:13, "I am the Alpha and the Omega, the first and the last, the beginning and the end." 2:8.

Verily, verily, I say unto you, ^kThe Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, ^meven so the Son also quickeneth whom he will. For neither doth the Father judge any man, ⁿbut he hath given all judgment unto the Son; that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father that sent him. Verily, verily, I say unto you, ^pHe that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but ^rhath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, ^swhen the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is a son of man. Marvel not at this: for the

k John 8:28 (§ 83); 9:4 (§ 84); 12:49 (§ 125); 14:9, 10 (§ 136a).

l Matt. 3:16, 17 (§ 17), "When he was baptized, . . . lo, a voice out of heaven, . . . This is my beloved Son, in whom I am well pleased." Matt. 17:5 (§ 71) [at his transfiguration, the same words], compare John 12:28 (§ 124), "Father, glorify thy name. There came a voice out of heaven saying, I have both glorified it, and will glorify it again." 2 Peter 1:16, 17.

m Luke 7:12, 14 (§ 46) [Raising of the widow's son at Nain]; 8:49, 54 (§ 56) [Raising of Jairus' daughter]. John 11:14, 25, 43 (§ 101) [Raising of Lazarus].

n Verse 27, Matt. 11:27 (§ 85); 28:18 (§ 171). John 3:35 (§ 25); 17:2 (§ 137). Acts 17:30, "God . . . hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained." 1 Pet. 4:4, 5.

o 1 John 2:23.

p John 3:16, 18 (§ 24), "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." 6:40, 47 (§ 63); 8:51 (§ 83), "If a man keep my word, he shall never see death." 20:31 (§ 173).

q 1 John 3:14, "We know that we have passed out of death into life, because we love the brethren."

r Eph. 2:1, 4; 5:14. Col. 2:13.

s Acts 10:34, 42 and 17:31.

t Dan. 7:13, 14.

hour cometh, in which all that are in the tombs shall hear his voice, and "shall come forth; they that have "done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.

✓ "I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because "I seek not mine own will, but the will of him that sent me. "If I bear witness of myself, my witness is not true. "It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye have sent unto John, and "he hath borne witness unto the truth. But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth: and ^bye were willing to rejoice for a season in his light. "But the witness which I have is greater than *that of* John: ^dfor the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father that sent me, 'he hath borne witness of me. Ye have neither heard his voice at any time, ^fnor seen his

^u Isa. 26:19. 1 Thess. 4:16, 17. 1 Cor. 15:52, "The dead shall be raised incorruptible."

^v Dan. 12:2, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt." Matt. 25:31, 32, 33, 46 (§ 128) [scene of the last judgment].

^w Verse 19. See on *k* above.

^x Matt. 26:36, 39 (§ 139) [agony in Gethsemane]. John 4:34 (§ 27) [at Jacob's well]; 6:38 (§ 63).

^y John 8:13, 14, 17, 18 (§ 83). Rev. 3:14 [Jesus is called], "the Amen, the faithful and true witness."

^z Matt. 3:16, 17 (§ 17) [The voice at his baptism]; 17:5 (§ 71) [The voice at his transfiguration]. 1 John 5:6, 9.

^a John 1:15 (§ 1); 1:19, 27, 32 (§ 19) [Testimony of John the Baptist].

^b Matt. 21:26 (§ 116).

^c 1 John 5:9. See on *z* above.

^d John 3:1, 2 (§ 24), "Nicodemus . . . said . . . unto him, . . . No man can do these signs that thou doest, except God be with him." 10:24, 25 (§ 84); 15:24 (§ 136b).

^e Matt. 3:16, 17 (§ 17); 17:5 (§ 71), see on *z* above. John 8:18 (§ 83); 6:27 (§ 63), "The Son of man, . . . for him the Father, *even* God, hath sealed."

^f Deut. 4:12, 18. John 1:18 (§ 1). 1 John 4:12. 1 Tim. 1:17, "The king, . . . invisible, the only God."

form. And ye have not his word abiding in you: for whom he sent, him ye believe not. ^oYe search [Marg., or "Search the scriptures"] the scriptures, because ye think that in them ye have eternal life; and ^athese are they which bear witness of me; and ^eye will not come to me, that ye may have life. ^kI receive not glory from men. But I know you, that ye have not the love of God in yourselves. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. ⁱHow can ye believe, who receive glory one of another, and ^mthe glory that *cometh* from the only God ye seek not? Think not that I will accuse you to the Father: ⁿthere is one that accuseth you, *even* Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for ^ehe wrote of me. But if ye believed not his writings, how shall ye believe my words?

§40. THE DISCIPLES PLUCK EARS OF GRAIN ON THE SABBATH.

On the way to Galilee. (No. 28.) (Going North.)

Matt. 12:1-8. Mark 2:23-28. Luke 6:1-5.

ⁱNow [²And] ²³it came to pass, ¹at that season ^ethat ¹Jesus ^ewent [²³that he was going] ¹²on ¹²the [³a] ¹²³sabbath ¹²day ¹²³through the cornfields; and his disciples ¹were an hun-

g Isa. 8:20; 34:16. Acts 17:10, 11.

h Deut. 18:15, 18. Luke 24:27 (§ 167) [after his resurrection], "beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself." John 1:45 (§ 21).

i John 1:11 (§ 1); 3:19 (§ 24).

k 1 Thess. 2:6.

l John 12:42, 43 (§ 92).

m Rom. 2:29.

n Rom. 2:12, 18.

o Gen. 3:14, 15; 12:1, 3, "The LORD had said unto Abram, . . . In thee shall all families of the earth be blessed." 22:18; 18:18, and 49:1, 10, "Jacob . . . said, . . . The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Deut. 18:15, "thy God will raise up unto thee a Prophet . . . of thy brethren, like unto me." 18. Acts 26:1, 22.

a Deut. 23:25, "When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand."

gred, and ^{1 2}began, ²as they went, ^{1 2}to pluck [³plucked]
^{2 3}the ^{1 2 3}ears of corn, ^{1 3}and ³did [¹to] ^{1 3}eat, ³rubbing them
 in their hands. ^{1 3}But ³certain of [²And] ^{1 2 3}the Pharisees,
¹when they saw it, ^{1 2 3}said ^{1 2}unto him, Behold, ^{2 3}why do
 [²they ³ye] ¹thy disciples ³that which it is [¹do that which
 it is] ^{1 3}not ¹lawful to do ^{2 3}on [¹upon] ^{1 2 3}the sabbath ^{2 3}day
 [²that which is not lawful]? ³And Jesus [¹But he-²And he] answer-
 ing [³them said] ^{1 2}said unto them, ^{1 3}Have ye not read [²Did
 ye never read] ³even this, ^{1 2 3}what ¹David did, when he ²had
 need, and ^{1 2 3}was an hungred, ^{2 3}he, ^{1 2 3}and they that were
 with him? How he entered into the house of God, ²when
 Abiathar was high priest, ^{1 4 3}and did ³take and ^{1 2 3}eat ⁴the
 shew-bread, ³and gave also to them that were with him;
^{1 2 3}which it ¹was [^{2 3}is] ^{1 2 3}not ¹lawful ¹for him ^{1 2 3}to eat
¹neither for them that were with him, but only for the
 priests [^{2 3}save for the priests ³alone, ²and gave also to them that were
 with him]? ¹Or have ye not read in ¹the law, how that on
 the sabbath day the priests in the temple profane the
 sabbath, and are guiltless? But I say unto you, that ¹one
 greater than the temple is here. But if ye had known
 what this meaneth, ³I desire mercy, and not sac-
 rifice, ye would not have condemned the guiltless.
^{2 3}And he said unto them, ²The sabbath was made for
 man, and not man for the sabbath; so that [¹For] ^{1 2 3}the
 Son of man is lord ²even ^{1 2 3}of the sabbath.

b Exod. 20:10 [no work on the sabbath].

c 1 Sam. 21:1, 6, "Abimelech . . . the priest, gave him hallowed bread."

d Lev. 24:5. Exod. 25:30, "And thou shalt set upon the table shew-bread before me always."

e Exod. 29:32, 33. Lev. 24:9.

f Num. 28:9. John 7:22 (§ 81).

g 2 Chro. 6:18 [From Solomon's prayer, in consecrating the temple]. Mal. 3:1, "The Lord whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in."

h Hos. 6:6. Mic. 8:6-8. See note *c* on Matt. 9:13 (§ 37) [when charged with eating with publicans and sinners].

§41. JESUS HEALS THE WITHERED HAND ON THE SABBATH.

Judæa or Galilee. (No. 28.) (Going North.)

Matt. 12:9-14. Mark 3:1-6. Luke 6:6-11.

¹AND he departed thence: ^{1 2 3}and ³it came to pass on another sabbath, that ^{2 3}he entered [¹went] ²again ^{1 2 3}into their [^{2 3}the] ^{1 2 3}synagogue ³and taught: ^{1 2 3}and ¹behold, ^{2 3}there was ^{1 2 3}a man ^{2 3}there, ³and [²who had] ^{2 3}his ³right ^{2 3}hand ³was ^{2 3}withered [¹having a withered hand]. ^{2 3}And [²they] ³the scribes and the Pharisees ^{2 3}watched him, whether he would heal ²him ^{2 3}on the sabbath ²day: ^{2 3}that they might ³find how ¹to ^{2 3}accuse him. ¹And they asked him, saying, Is it lawful to heal on the sabbath day? [¹that they might accuse him.] ³But he knew their thoughts, ³and he ³said to [²saith unto] ^{2 3}the man that had his hand withered, ³Rise up, and ^{2 3}stand forth ³in the midst. And he arose and stood forth. And Jesus said [¹And he saith] ^{2 3}unto them, ³I ask you, ^{2 3}Is it lawful on the sabbath ²day ^{2 3}to do good, or to do harm? to save a life, or to ³destroy it [²kill]? ²But they held their peace. ¹And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. ^{2 3}And ²when ^{2 3}he ²had ^{2 3}looked round about on them ³all ²with anger, being grieved at the hardening of their heart, he saith unto [¹Then saith he to] [³and said unto him] ^{1 2}the man, ^{1 2 3}Stretch forth thy hand. And he ^{1 2}stretched it forth [³did so]; ^{1 2 3}and ^{2 3}his hand [¹it] ^{1 2 3}was restored ¹whole, as the other. ²And [^{1 3}But ³they] ^{1 2}the Pharisees ³were filled

a Luke 13:14 (§ 93); 14:2, 3 (§ 96). John 9:13, 16 (§ 84).

b See John 8:6 (§ 82); and Luke 11:54 (§ 89).

c Exod. 23:4, 5. Deut. 22:4.

with madness; and communed one with another what they might do to Jesus, ⁶and ¹²^dwent out, and ²straightway with ⁴the Herodians ¹²took counsel against him, how they might destroy him.

§42. THE FAME OF JESUS IS SPREAD ABROAD. HE PERFORMS MANY CURES. SEA OF GALILEE. (No. 29.)

Matt. 12:15-21; 4:24, 25. Mark 3:7-12. Luke 6:17b-19.

¹²AND Jesus ¹perceiving *it* (⁵the counseling of the Pharisees to destroy him) ¹withdrew from thence ²with [³and] ³a great multitude of ²³his disciples [²withdrew] ²to the sea: and a great multitude from Galilee [¹and many] ¹²followed ¹him; ²³and ³a great number of the people ²³from ³all ²³Judæa, and ²from ²³Jerusalem [¹And there followed him great multitudes from Galilee], ¹and Decapolis [¹and Jerusalem and Judæa and from beyond Jordan] ²and from Idumæa, and beyond Jordan, ²³and ²about ³the sea coast of ²³Tyre and Sidon, [²a great multitude], ²hearing what great things he did, came unto him [³who came to hear him, and] ³to be healed of their diseases. ¹And he healed them all.

¹And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied: and he healed them. ²And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: for he had healed many: insomuch that as many as had plagues pressed upon him that they might ⁴touch him. [³And all the multitude sought to touch him]: ³for ⁶power came forth from him, and he healed *them* all: ³and they that were troubled with unclean

d Matt. 27:1 (§ 144a). John 5:18 (§ 39). John 10:39 (§ 94); 11:50, 53 (§ 89).

e Matt. 22:15 (§120a).

a Matt. 14:33, 36 (§ 62b), "They besought him that they might only touch the border of his garment: and as many as touched were made whole."

b Luke 8:46 (§ 56) [The healing of the woman who had an issue of blood, who touched Jesus' garments].

spirits were healed. ²And the 'unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. ¹²And ²he ¹²charged them ²much ¹²that ⁴they should not make him known: ¹that it might be fulfilled which was spoken through Isaiah the prophet, saying,

'Behold, my servant whom I have chosen;
My beloved in whom my soul is well pleased;
I will put my Spirit upon him,
And he shall declare judgment to the Gentiles.
He shall not strive, nor cry aloud;
Neither shall any one hear his voice in the streets.
A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgment unto victory.
And in his name shall the Gentiles hope.

§43. JESUS WITHDRAWS TO THE MOUNTAIN AND CHOOSES THE TWELVE.

Near Capernaum. (No. 30.)

Matt. 10:24. Mark 3:13-19a. Luke 6:12-17a.

³AND it came to pass in these days, that he went out [²And he goeth] ²up ²³into the mountain ³to ⁴pray: and he continued all night in prayer to God.

³And when it was day, he called [²and calleth] ²unto him

c Mark 1:23 (§ 33) "A man with an unclean spirit . . . cried out, . . . Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace and come out of him." Luke 4:41 (§ 34).

d Matt 9:30 (§ 57) [on healing two blind men] "Jesus charged them . . . See that no man know it."

e Isa. 42:1-3.

a Matt. 14:23 (§ 62a) [When the people wanted to make him a king by force], "And after he had sent the multitudes away, he went up into the mountain apart to pray." Mark 1:35 (§ 35) [On commencing his first tour through Galilee], "And in the morning, a great while before day, he rose up and went out, and departed into a desert place and there prayed." Luke 9:28 (§ 71) [Transfigured while praying].

whom he himself would ⁵of ³his disciples: ²and they went unto him, ²³and he ³chose from them [²appointed] ²³twelve ³whom also he named apostles, ²that they might be with him, and that he might send them forth to preach, and to have authority to cast out demons.

¹Now the names of the twelve apostles are these: The first, ¹³Simon, ³whom he also named [¹who is called] [²and Simon he surnamed] ¹²³Peter, and Andrew ¹³his brother, ²³and ¹²³James ¹²the son of Zebedee, ¹²³and John [¹his brother], ²the brother of James, and them he surnamed Boanerges (which is, Sons of thunder) ²³and ¹²³Philip, and Bartholomew, and Matthew, ¹the publican, ²³and ¹²³Thomas, ²³and ¹²³James the son of Alphæus, [²and Thad-dæus], ¹²³and Simon ¹²the Cananæan, ³who was called the Zealot, and Judas ^dthe son of James, ⁵called also ¹Thad-dæus, ¹²³and Judas Iscariot, who [³became a traitor] ¹²also betrayed him [Marg., or, "delivered him up; " and so always]. ³And he came down with them, and stood on a level place.

§44. THE SERMON ON THE MOUNT. NEAR CAPERNAUM. (No. 30.)

Matt. 5:1 to 8:1. Luke 6:20-49.

^a ^a¹AND seeing the multitudes, he went up into ^athe mountain: and when he had sat down, his disciples came unto him: ³and he lifted up his eyes on his disciples ¹and [¹he] opened his mouth and taught them, saying [³and said],

^b John 1:42 (§ 20), "Jesus [when he first saw Peter] said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter)" [that is, *Rock* or *Stone*].

^c Acts 1:13, "Simon the Zealot." ^d "Or brother." See Jude 1.

^e John 13:21, etc. (§ 133) [The traitor pointed out]. Matt. 26:14 (§ 129c) [Judas engages to betray Jesus]. Matt. 27:3 (§ 145) [Judas hangs himself].

^{aa} [Some authorities consider that Matthew and Luke recorded different though similar discourses, one having been an abridged repetition of the other. Such commentators designate one discourse as the Sermon on the Mount and the other as the Sermon on the Plain].

^a Mark 3:13 etc. (§ 43), "the mountain" [where he chose the twelve].

WHO ARE HAPPY.

¹ ³Blessed ^bare ¹the [³ye] ¹ ³poor ¹in spirit: ¹ ³for ¹theirs [³yours] ¹ ³is the kingdom of ¹heaven [³God].

¹Blessed are they ¹that mourn: for they shall be comforted.

³Blessed *are* ^bthey [³ye] ³that weep now: for ^bthey [³ye] ³shall laugh.

¹Blessed ^dare the meek: for they ¹shall inherit the earth.

¹ ³Blessed are [³ye that hunger now: for ye] ¹they that ¹hunger and thirst after righteousness: for they ¹ ³shall be filled.

¹Blessed are the merciful: for they shall obtain ¹mercy.

³Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

Blessed are they that have been ¹persecuted for righteousness' sake: for theirs is the kingdom of heaven.

b Psa. 51:17, "The sacrifices of God *are* a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Prov. 16:19, and 29:23. Isa. 57:15, "I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit." 66:2 [Poor in this world's goods]. Matt. 11:5 (§ 47). James 2:5.

c Isa. 61:1, 2, 3. John 16:20 (§ 136c). 2 Cor. 1:7, "As ye are partakers of the sufferings [of Christ] so also are ye of the comfort." Rev. 21:1, 4.

d Psa. 37:2, 11, "The meek shall inherit the earth: and shall delight themselves in the abundance of peace." *e* See Rom. 4:13.

f Isa. 55:1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat; yea, come, buy wine and milk without money and without price." 65:13. John 7:37 (§ 81), "On the last day . . . of the feast Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." John 4:14 (§ 27). John 6:36 (§ 63). Rev. 22:17, "He that is athirst, let him come; he that will, let him take the water of life freely."

g Psa. 41:1. Mark 11:25 (§ 115). 2 Tim. 1:16. Heb. 6:10. James 2:13, "Mercy glorieth against judgment."

h Psa. 15:1, 2, and 24:4. Heb. 12:14, "Follow after . . . the sanctification without which no man shall see the Lord." 1 Cor. 13:12, "Now we see in a mirror, darkly; but then [when that which is perfect is come] face to face." 1 John 3:2, 3.

i 2 Cor. 4:17, "Our light affliction. which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." 2 Tim. 2:12. 1 Pet. 3:14.

¹ ³ Blessed are ye, when men ^k shall ¹ reproach you, and persecute you, ⁶ and ³ hate you, and when they shall ¹ separate you *from their company*, [² and reproach you], and cast out your name as evil, ¹ and say all manner of ^m evil against you falsely ¹ ³ for ³ the Son of man's [¹ my] ¹ ³ sake. Rejoice ³ in that ^{mm} day, ¹ and be exceeding glad: ³ and leap *for joy*: ¹ ³ for ³ behold, your reward is great [¹ great is your reward] ¹ ³ in heaven: for ¹ so ³ in the same ^m manner did their fathers [¹ persecuted they] ⁶ persecute [³ unto] ¹ ³ the prophets ¹ that were before you.

³ But ^o woe unto you that are ^r rich! for ² ye have received your consolation. Woe unto you, ye that are ^r full now! for ye shall hunger. Woe *unto you*, ye that ¹ laugh now! for ye shall mourn and weep. Woe *unto you*, when ¹ all men shall speak well of you! for in the same manner did their fathers to the false prophets.

k 1 Pet. 2:19; 3:14, and 4:14, "If ye are reproached for the name of Christ, blessed are ye: because the Spirit of glory and the Spirit of God resteth upon you."

l John 16:2 (§ 136c).

m 1 Pet. 4:14. See *k* above.

mm Acts 5:40, 41, "When they had called the apostles . . . and beat them . . . they . . . departed from the . . . council, rejoicing that they were counted worthy to suffer dishonour for the Name." Rom. 5:3, "We . . . rejoice in our tribulations." James 1:2. 1 Pet. 4:12, 13. Col. 1:23.

n 2 Chro. 36:14, 16. Neh. 9:24, 26, "The children [of Israel] were disobedient . . . and slew thy prophets which testified against them to turn them to thee." Matt. 23:34, 37 (§ 132b). Acts 7:52 [Stephen said], "Which of the prophets did not your fathers persecute?" 1 Thess. 2:14, 15.

o Amos 6:1. James 5:1, "Go to now, ye rich, weep and howl for your miseries that are coming upon you."

p Luke 12:21 (§ 91), " . . . He that layeth up treasure for himself, and is not rich toward God."

q Matt. 6:2, 5, 16, below, on alms giving and prayer. Luke 16:25 (§ 99c), "Abraham said, Son, remember that thou in thy lifetime receivedst thy good things. and Lazarus in like manner evil things; but now here he is comforted, and thou art in anguish."

r Isa. 65:13.

s Prov. 14:13, "Even in laughter the heart is sorrowful; and the end of that mirth is heaviness."

t John 15:19 (§ 136b). 1 John 4:1, 5. See 2 Tim. 4:3.

CHRIST'S DISCIPLES ARE THE SALT OF THE WORLD.

Matt. 5:13-16.

¹Ye are the "salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. "Ye are the light of the world. A city set on a hill cannot be hid. Neither do *men* "light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see "your good works, and "glorify your Father who is in heaven.

CHRIST CAME NOT TO DESTROY, BUT TO FULFILL THE LAW.

Matt. 5:17-20.

¹"Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you,

u Mark 9:50 (§ 75a). Luke 14:34, 35 (§ 97).

v Prov. 4:18, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Phil. 2:15.

w Mark 4:21 and Luke 8:16, 17 (§ 52) [Parable of the Sower]; 11:33 (§ 50b).

x 1 Pet. 2:12.

z See on *x* above. John 15:8 (§ 136b), "Herein is my Father glorified; that ye bear much fruit: and so shall ye be my disciples." 1 Cor. 14:24, 25.

a Rom. 3:31, "Do we . . . make the law of none effect through faith? God forbid: nay, we establish the law." 10:4. Gal. 3:24, "The law is become our tutor to bring us unto Christ."

b Luke 16:17 (§ 99b), "It is easier for heaven and earth to pass away, than for one tittle of the law to fall."

c James 2:10, "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all."

that except your righteousness shall exceed ^d*the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

CHRISTIAN AND PHARISAICAL EXPOUNDING OF THE LAW
CONTRASTED.

Matt. 5:21-48. Luke 6:27-30; 32-36.

¹Ye have heard that it was said to them of old time, ²Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one ³who is angry with his brother [Marg., some add "without cause "] shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell [Marg., Gr. "Gehenna"] of fire. ⁴If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, ⁵leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. ⁶Agree with thine adversary quickly, ⁷while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

¹Ye have heard that it was said, ²Thou shalt not commit adultery: but I say unto you, that every one

^d Rom. 9:31, "Israel, following after a law of righteousness, did not arrive at *that* law. Wherefore? Because *they sought it* not by faith, but as it were by works." 10:3.

^e Exod. 20:13. Deut. 5:17.

^f 1 John 3:15, "Whosoever hateth his brother is a murderer."

^g Matt. 8:4 (§ 35) and 23:19 (§ 122b), "The altar . . . sanctifieth the gift."

^h See Job 42:7, etc. 1 Tim. 2:8 and 1 Pet. 3:7.

ⁱ Prov. 25:8. Luke 12:58, 59 (§ 92). ^k Psa. 32:5, 6. Isa. 55:6.

^l Exod. 24:14. Deut. 5:18

that ^mlooketh on a woman to lust after her hath committed adultery with her already in his heart. ⁿAnd if thy right eye causeth thee to stumble, ^opluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell [Marg., Gr. "Gehenna"]. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. It was said also, ^pWhosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, ^qthat every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

^rAgain, ye have heard that it was ^ssaid to them of old time, ^tThou shalt not forswear thyself, but shalt ^uperform unto the Lord thine oaths: but I say unto you, ^vSwear not at all; neither by the heaven, for it is the ^wthrone of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is ^xthe city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. ^yBut let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil *one*.

m Job 31:1. Prov. 6:25, "Lust not after . . . beauty in thine heart: neither let her [an evil woman] take thee with her eyelids." See Gen. 34:1,2. 2 Sam. 11:2. *n* Matt. 18:8, 9. Mark 9:43, 45, 47 (§ 75a).

o See Matt. 19:12 (§ 104) Rom. 8:13. 1 Cor. 9:27, "I buffet [Greek, *bruise*] my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." Col. 3:5.

p Deut. 24:1. Jer. 3:1. See Matt. 19:3-9 and Mark 10:2-9 (§ 104) [where Jesus answereth the Pharisees concerning divorcement].

q Luke 16:18 (§ 99b) with Matt. 19:9 (§ 104). Rom. 7:3. 1 Cor. 7:10, 11.

r Matt. 23:16-22 (§ 122b).

s Exod. 20:7. Deut. 5:11. Lev. 19:12. Num. 30:2.

t Deut. 23:23.

u See under *r* above. James 5:12.

v Isa. 66:1, "The heaven is my throne, and the earth is my footstool."

w Psa. 48:2, "Mount Zion . . . the city of the great King." 87:3.

x Col. 4:6. James 5:12, "Let your yea be yea, and your nay, nay: that ye fall not under judgment."

¹Ye have heard that it was said, ²"An eye for an eye, and a tooth for a tooth: but I say unto you, ⁴"Resist not him that is evil. ⁵But whosoever [³To him that] ¹³smit-eth thee on ¹thy right [³the one cheek, offer also the other: and from him that taketh away thy cloak withhold not thy coat also] ¹cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him twain. ¹³Give to ³everyone [¹him] ¹³that asketh thee, ¹and from him that would ⁶borrow of thee turn not thou away; ³and of him that taketh away thy goods ask them not again.

¹Ye have heard that it was said, ⁴"Thou shalt love thy neighbour ⁶and hate thine enemy: ¹³but I say unto you ³who hear, ¹³Love your enemies, ³do good to them that hate you, bless them that curse you, ¹and ¹³pray ³for them that despitefully use you, ⁶and ¹for them that persecute you: that ye may be sons of your Father who is in heaven: for he maketh ²his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For [³And] ¹³if ye love them that love you, what ³thank ⁶or ¹reward ¹³have ye? ¹do not even the publicans the same? ³for even [the] sinners love those that love them. And

z Exod. 21:22, 24. Lev. 24:19, 20, "If a man cause a blemish in his neighbour: as he hath done, so shall it be done to him: . . . eye for eye, tooth for tooth." Deut. 19:16, 21.

a Prov. 20:22, "Say not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee." 24:29, "Say not, I will do so to him as he hath done to me: I will render to the man according to his work." Rom. 12:17, 19. 1 Cor. 6:7. 1 Thess. 5:15, "See that none render unto any one evil for evil." 1 Pet. 3:9.

b Isa. 50:6. Sam. 3:27, 30.

c Deut. 15:7-10, "If there be among you a poor man of one of thy brethren . . . thou . . . shalt surely lend him sufficient for his need."

d Lev. 19:18.

e Deut. 23:3, 6. Psal. 41:10.

f Rom. 12:14, 20. Compare on a above.

g Luke 23:33, 34 (§ 152), "they crucified him, . . . And Jesus said, Father, forgive them: for they know not what they do." Acts 7:59, ". . . they stoned Stephen . . . and he . . . cried . . . Lord, lay not this sin to their charge." 1 Cor. 4:12, 13. 1 Pet. 2:21, 23 and 3:9.

h Job 25:3, "Upon whom doth not his light arise?"

if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners to receive again as much. ¹And if ye salute your brethren only, what do ye more *than others?* do not even the Gentiles the same? ²But love your enemies, and do *them* good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful even as your Father is merciful. ³Ye therefore shall be ⁴perfect, as your ⁵heavenly Father is perfect.

OF ALMS GIVING.

Matt. 6:1-4.

¹Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father who seeth in secret ^mshall recompense thee.

OF PRAYER.

Matt. 6:5-15.

¹And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in

^κ Gen. 17:1, "The LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect." Col. 1:28; 4:12. James 1:4, "Let patience [margin, or "*stedfastness*"] have *its* perfect work, that ye may be perfect and entire, lacking in nothing." 1 Pet. 1:15, 16, with Lev. 11:44 and 19:2.

^l Eph. 5:1, "Be ye . . . imitators of God, as beloved children."

^m Luke 14:13, 14 (§ 96), "When thou makest a feast, bid the poor, etc . . . thou shalt be recompensed in the resurrection of the just."

the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter "into thine inner chamber, and, having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. And in praying "use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their "much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye:

"Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. "Thy will be done, "as in heaven, so on earth. Give us this day our 'daily bread. "And forgive us our debts, as we also have forgiven our debtors. And "bring us not into temptation, but "deliver us from the evil *one*. [¹Marg. Some add, "For thine is the kingdom, and the power, and the glory, forever. Amen."]

For "if ye forgive men their trespasses, your heavenly Father will also forgive you. But if "ye forgive not men their trespasses, neither will your Father forgive your trespasses.

n 2 Kings 4:33.

o Eccles. 5:2, "Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God; for God is in heaven, and thou upon earth: therefore let thy words be few."

p 1 Kings 18:25-29 [The prophets of Baal].

q Luke 11:2-4 (§ 88) [The Lord's prayer given again by the Saviour about a year after this].

r Matt. 26:39, 42 (§ 139) [prayer in Gethsemane]. Acts 21:11, 14 [Paul, willing to die at Jerusalem, said], "The will of the Lord be done."

s Psa. 103:20, 21.

t See Job 23:12. Prov. 30:8.

u Matt. 18:21-35 (§ 75b) [Jesus replies to the question], "How oft shall my brother sin against me and I forgive him?"

v Luke 22:40 and 46 (§ 139) [at Gethsemane], "Pray that ye enter not into temptation" [repeated after the agony]. 1 Cor. 10:13, "There hath no temptation taken you but such as man can bear." 2 Pet. 2:9. Rev. 3:7, 10.

w John 17:1, 15 (§ 137).

x Mark 11:25, 26 (§ 115). Eph. 4:32. Col. 3:13.

y Matt. 18:35 (§ 75b). James 2:13.

OF FASTING.

Matt. 6:16-18.

¹Moreover, ²when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, ³anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.

OF CONSECRATION TO GOD.

Matt. 6:19-24.

¹Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break [Marg., Gr., "dig"] through and steal; ²but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. ³The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! ⁴No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other: ⁵Ye cannot serve God and mammon.

^z Isa. 58:5 [a counterfeit fast, and a true fast].

^a Ruth 3:3. Dan. 10:2, 3.

^b Prov. 23:4, "Labor not to be rich, . . . for *riches* certainly make themselves wings: they fly away as an eagle toward heaven." 1 Tim. 6:17, 19. Heb. 13:5, "Be ye free from the love of money: content with such things as ye have." James 5:1.

^c Matt. 19:21 (§ 106a) [The rich young man]. Luke 12:33, 34 (§92). 1 Tim. 6:17, 19. James 4:4. 1 John 2:15, 17.

^d Luke 11:34, 36 (§ 50b).

^e Luke 16:13 (§ 99b), *id.*

^f Gal. 1:10 [Of preaching the Gospel]. 1 Tim. 6:17. James 4:4. 1 John 2:15, 17.

OF DEPENDENCE UPON GOD.

Matt. 6:25-34.

¹Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? ²Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto [Marg., or, "his stature"] the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. 'But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

g Luke 12:22-31 (§ 92) *id.* Psa. 55:22. Phil. 4:6. 1 Peter 5:7, "casting all your anxiety upon him, because he careth for you."

h Luke 12:22-31 (§ 92) *id.* Job 38:41. Psal. 147:9.

i Luke 12:22-31 (§ 92). See 1 Kings 3:11, 13. Psal. 37:25, "I have been young, and *now* am old: yet have I not seen the righteous forsaken, nor his seed begging bread." Mark 10:29, 30 (§ 106a). 1 Tim. 4:8.

OF JUDGING.

Matt. 7:1-5. Luke 6:37-42.

³And ¹³judge not, ³and ye shall not be [¹that ye be not] ¹³judged. ¹For with what judgment ye judge, ye shall be judged; ³and condemn not, and ye shall not be condemned: release, and ye shall be released: ¹give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For [¹and] ¹³with ^mwhat measure ye mete, it shall be measured ¹unto [³to] ¹³you ³again.

³And he spake also a parable unto them, ⁿCan the blind guide the blind? shall they not both fall into a pit? ^oThe disciple is not above his master; but every one when he is perfected shall be as his master. ¹³And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how ³canst [¹wilt] ¹³thou say to thy brother, ³Brother, ¹³let me cast out the mote ³that is in [¹out of] ¹³thine eye, ⁿwhen [¹and] ¹lo, ³thou thyself beholdest not ¹³the beam ³that ¹³is in thine own eye? Thou hypocrite, ⁿcast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote ³that is in [¹out of] ¹³thy brother's eye.

OF HOLY THINGS.

Matt. 7:6.

¹Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

k Rom. 2:1 and 14:2-4, 10, 13. 1 Cor. 4:3, 4, 5. James 4:11, 12.

l Prov. 19:17.

m Mark 4:24 (§ 52).

n Matt. 15:14 (§ 64).

o Matt. 10:24 (§ 59). John 13:16; 15:20 (§ 93).

p See Prov. 18:17.

q Prov. 9:7 and 23:9. See Acts 13:45, 46.

ASK, SEEK, KNOCK.

Matt. 7:7-12. Luke 6:31.

¹Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; ²for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye ³then, ⁴being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? All things therefore whatsoever [⁵And as] ⁶ye would that men should do ⁷unto [⁸to] ⁹ye, ¹⁰even so ¹¹do ye also [¹²to them likewise] ¹³unto them; for this is ¹⁴the law and the prophets.

OF THE NARROW WAY AND FALSE PROPHETS.

Matt. 7:13-20. Luke 6:43-45.

¹Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.

²Beware of false prophets, ³that come to you in sheep's

^r Luke 11:9, 10 (§ 88). Matt. 21:22 (§ 115). Luke 18:1 (§ 103). John 14:13 (§ 136a); 15:7 (§ 136b); 16:23, 24 (§ 136c). James 1:5, 6. ¹ John 3:22 and 5:14, 15.

^s Prov. 8:17. Jer. 29:10, 12, 13, "Ye shall seek me, and find me, when ye shall search for me with all your heart."

^t Luke 11:11-13 (§ 88) *id.*, but for "good things" Luke has "the Holy Spirit."

^u Matt 22:40 (§ 120c). Rom. 13:8. Gal. 5:13, 14, with Lev. 19:18. 1 Tim. 1:5.

^v Luke 13:24 (§ 95b).

^w Deut. 13:1, 3. Jer. 23:16. Matt. 24:4, 11, 24 (§ 126b). Rom. 16:17, 18. Eph. 5:6. Col. 2:8, "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." 2 Pet. 2:1. 1 John 4:1.

^x Mic. 3:5, "... prophets that make my people err, that bite with their teeth, and cry, Peace." 2 Tim. 3:5.

clothing, but inwardly are 'ravening wolves. 'By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles? [³For] ³Of thorns men do not gather figs, nor of a bramble bush gather they grapes. ¹Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. ³For there is no good tree that bringeth forth corrupt fruit: nor again a corrupt tree that bringeth forth good fruit. ¹A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. ³For each tree is known by its own fruit. ¹^aEvery tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them. ³The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil, ^bfor out of the abundance of the heart his mouth speaketh.

OF HEARING AND DOING.

Matt. 7:21 to 8:1. Luke 6:46-49.

^aAnd 'why call ye me, Lord, Lord, and do not the things which I say? ¹Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we "not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I pro-

y Acts 20:29, 30.

z Matt. 12:33, 34 (§ 50a).

a Matt. 3:10, and Luke 3:9 (§ 16) *id.* [by John the Baptist]. John 15:1, 6 (§ 136b).

b Matt. 12:34 (§ 50a) *id.*

c Mal. 1:6. Matt. 23:11 (§ 127). Hos. 8:2. Rom. 2:13. James 1:22, "Be ye doers of the word, and not hearers only, deluding your own selves."

d Num. 24:4, 17. 1 Cor. 13:2, "If I have the gift of prophecy, and know all mysteries, . . . but have not love, I am nothing."

fess unto them, I never knew you, 'depart from me, ye that work iniquity.

¹ ³Every one ¹therefore ³that cometh unto me, and ¹who ¹heareth ¹these words of mine [³my words], ¹and doeth them, ³I will shew you to whom he is like: he is like [¹shall be likened unto a] a ¹wise ¹man ³building a [¹who built his] ¹house, ³who digged and went deep, and laid a foundation ¹upon the rock: ¹and ¹the rain descended, and the floods came, and the winds blew, and [³when a flood arose] ³the stream brake against [¹beat upon] ¹that house, ³and could not shake it, 'and it fell not, ³because it had been well builded: ¹for it was founded upon the rock. And every one that [³But he that] ¹heareth ¹these words of mine, ¹and doeth ¹them ¹not, ¹shall be likened unto a foolish [³is like a] ¹man, ³that [¹who] ¹built ¹his [³a] ¹house upon the [³earth] ¹and ³without a foundation; ¹and the rain descended, and the floods came, ³and [³against which] ³the stream brake, ¹and the winds blew, and smote upon that house, ¹and ³straightway ¹it fell; [³in; and the ruin of that house was great.] ¹and great was the fall thereof.

¹And it came to pass, when Jesus ended these words, the multitudes were ¹astonished at his teaching: for he taught them as *one* having authority, and not as their scribes.

¹And when he was come down from the mountain, great multitudes followed him.

§45. THE HEALING OF THE CENTURION'S SERVANT.

Capernaum. (No. 31.) (Going southwest.)

Matt. 8:5-13. Luke 7:1-10.

³AFTER he had ended all his sayings in the ears of the people, he [¹And when he was] ¹entered into Capernaum.

³And a certain centurion's servant, who was dear unto him, was sick and at the point of death. And when he

e Psa. 6:8 *id.* 5:1-5. Matt. 25:31, 41 (§ 128) [scene of the final judgment].

f Mark 1:22 (§ 33). Matt. 13:54 (§ 58).

heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant [¹there came unto him a centurion, beseeching him], ¹and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. ³And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him: for he loveth our nation, and himself built us our synagogue. ¹And he saith unto ⁶them [¹him], ¹I will come and heal him. ¹³And ³Jesus went with them. And when he was now not far from the house, ¹³the centurion ³sent friends to him, saying unto him [¹answered and said], ¹³Lord, ³trouble not thyself; for ¹³I am not worthy that thou shouldest come under my roof; ³wherefore neither thought I myself worthy to come unto thee: ¹³but ¹only ¹³say ⁴the word, and my servant shall be healed. For I also am a man ²set ¹³under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard ³these things [¹it], ¹³he marvelled ³at him, and turned ¹³and said ³unto the multitude [¹to them] ¹³that followed ³him, ¹Verily, ¹³I say unto you, I have not found so great faith, no, not in Israel. ¹And I say unto you, that ⁶many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but ⁴the sons of the kingdom shall be ⁴cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

a Psa. 107:20, "He sent his word, and healed them."

b Gen. 12:1, 3, "unto Abram, . . . In thee shall all families of the earth be blessed." Isa. 2:2, ". . . the mountain of the LORD's house shall be established, . . . and all nations shall flow into it;" and 11:10. Mal. 1:11. Luke 13:28 (§ 95b). Acts 10:45; 11:18 and 14:27. Rom. 15:8. Eph. 3:3, 6.

c Matt. 21:43 (§ 118), "The kingdom of God shall be taken away from you, [Jews] and shall be given to a nation bringing forth the fruits thereof."

d Matt. 22:13 (§ 119).

*And they that were sent, returning to the house, found the servant whole.

§46. JESUS RAISES THE WIDOW'S SON, NEAR NAIN. (No. 32.)

Luke 7:11-17.

AND it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, *Arise*. And he that was dead sat up, and began to speak. And he gave him to his mother. And *fear* took hold on all: and they glorified God, saying, *A great prophet is arisen among us: and God hath visited his people*. And this report went forth concerning him in the whole of Judæa, and all the region round about.

§47. JOHN THE BAPTIST IN PRISON SENDS DISCIPLES TO JESUS.

Near Nain. (No. 32.)

Matt. 11:2-19. Luke 7:18-35.

*AND the disciples of John told him of all these things.

a Luke 8:54 (§56) [Of the raising of Jairus' daughter]. John 11:43 (§101) [Of the raising of Lazarus]. Acts 9:40 [Of the raising of Dorcas]. Rom. 4:17, "God . . . quickeneth the dead, and calleth the things that are not, as though they were."

b Luke 1:64-67 (§6).

c Luke 24:19 (§167) [Disciples on their way to Emmaus]. John 4:19 (§27) [At Jacob's well]; 6:14 (§61) [At the feeding of the five thousand], "The people . . . said, This is of a truth the prophet that cometh into the world."

d Luke 1:68 (§6).

¹Now when [³And] ¹³John ¹heard in the prison the works of the Christ, he, ³calling unto him two of his disciples, sent them to the Lord [¹sent by his disciples], ¹and said unto him [³saying], ¹³Art thou ⁴he that cometh, or look we for another? ³And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight. ¹³And ¹Jesus [³he] ¹³answered and said unto them, Go your way, and tell John ³what things ye have seen and heard [¹the things which ye do hear and see]: ¹³the ⁴blind receive their sight, ¹and ¹³the lame walk, the lepers are cleansed, and the deaf hear, ¹and ¹³the dead are raised up, ¹and ¹³the ⁴poor have good tidings [Marg., or, "the gospel"] preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me.

³And when the messengers of John were departed [¹And as these went their way], ¹Jesus [³he] ¹³began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? ⁴A reed shaken with the wind? But what went ye out ¹for ¹³to see? A man clothed in soft raiment? Behold, they that ¹wear soft *raiment* ⁵and ³are gorgeously apparelled, and live delicately, ¹³are in king's ³courts [¹houses]. ¹³But ¹wherefore went ye out?

a Luke 3:19, 20 (§ 26) [Account of John's arrest]. Matt. 14:3 (§ 60) [the account of John's death].

b Gen. 49:10, "The sceptre shall not depart from Judah . . . until Shiloh come." Num. 24:17. Dan. 9:24 [Of the seventy weeks]. John 6:14 (§ 61) [At the feeding of the five thousand], "This is of a truth the prophet that cometh into the world."

c Isa. 29:18, "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." 35:4-6; 42:7. John 2:23 (§ 23); 3:1, 2 (§ 24); 5:36 (§ 39); 10:25, 38 (§ 94); 14:11 (§ 136a).

d Psa. 22:26. Isa. 61:1, "The Spirit of the LORD God is upon me: because the LORD hath anointed me to preach good tidings unto the meek" [read by the Saviour and applied to himself]. Luke 4:18 (§ 30), ". . . good tidings to the poor." James 2:5.

e Eph. 4:14, ". . . be no more children, tossed to and fro and carried about with every wind of doctrine."

^sWhat went ye out to see? A prophet [¹to see a prophet]?
¹³Yea, I say unto you, and much ^jmore than a prophet.
 This is he, of whom it is written,

^eBehold, I send my messenger before thy face,
 Who shall prepare thy way before thee.

¹Verily ¹³I say unto you, Among them that are born of women there ¹hath not arisen a [³is none] ¹³greater than John ¹the Baptist; ¹³yet he that is but little in the kingdom of ¹heaven [³God] ¹³is greater than he. ¹And from ¹the days
 X of John the Baptist until now the kingdom of heaven
 suffereth violence, and men of violence take it by force.
 For all the prophets and the law prophesied until John.
 And if ye are willing to receive *it*, this is ¹Elijah, who is
 to come. He that hath ¹ears to hear, let him hear. ³And
 all the people when they heard, and the publicans, justified
 God, being ^mbaptized with the baptism of John. But
 the Pharisees and the lawyers rejected for themselves the
ⁿcounsel of God, being not baptized of him. ¹But
¹³whereunto ³then ¹³shall I liken ⁵the men of ¹³this generation,
³and to what are they like?

³They are [¹It is] ¹³like unto children ³that sit in the
 market-place, and call one to another [¹sitting in the market-
 places, that call unto their fellows]; ¹and ³who ¹³say, We piped
 unto you, and ye did not dance; we wailed, and ye did
 not ¹mourn ⁶or ³weep. ¹³For John ³the ^eBaptist is come

f Matt. 14:5 (§ 60); 21:23, 26 (§ 116), "the chief priests . . . said, . . . all
 hold John as a prophet." Luke 1:67, 76 (§ 6).

g Mal. 3:1, *id.* Mark 1:2 (§ 16) *id.*

h Luke 16:16 (§ 99b), "The law and the prophets *were* until John: from
 that time the gospel of the kingdom of God is preached, and every man
 entereth violently into it."

i See on *h* above.

k Mal. 4:5, 6, "Behold, I will send Elijah the prophet before the coming of
 the great and dreadful day of the LORD." Matt. 17:2, 10, 12 (§ 71) [Trans-
 figuration]. Luke 1:13, 17 (§ 3).

l Matt. 13:9 and Luke 8:8 (§ 52) [Parable of the sower] *id.* Rev. 2:7, 11, 17,
 29 and 3:6, 13, 22.

m Matt. 3:5 (§ 16) [ministry of John].

n Acts 20:27.

o See § 16. Luke 1:13, 15 (§ 3), "he shall drink no wine nor strong drink,"

eating no bread nor drinking wine; and ye [¹came neither eating nor drinking, and they] ¹say, He hath a demon. The Son of man ³is come [¹came] ¹eating and drinking: and ³ye [¹they] ¹say, Behold, a gluttonous man, and a wine-bibber, a ^pfriend of publicans and sinners! And wisdom is justified ³of all her children ¹by her works.

§48. WHILE SITTING AT MEAT WITH SIMON THE PHARISEE, JESUS IS ANOINTED BY A PENITENT WOMAN.

Galilee. (No. 33.)

Luke 7:36-50.

AND one of the ^aPharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee that had bidden him saw it, he spake within himself, saying, ^bThis man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

THE TWO DEBTORS.

A certain lender had two debtors: the one owed five hundred ^cshillings, and the other fifty. When they had

^p Matt. 9:10 (§ 37) [The feast of Levi the publican].

^a Matt. 26:6 (§ 112) [anointing at the house of Simon the Leper].

^b Luke 15:1, 2 (§ 98), "The Pharisees . . . murmured, saying, This man receiveth sinners, and eateth with them."

^c See note ^b on § 120a.

not *wherewith* to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. ^dMy head with oil thou didst not anoint: but she hath anointed my feet with ointment. 'Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. And he said unto her, 'Thy sins are forgiven. And they that sat at meat with him began to say within themselves, ^eWho is this that even forgiveth sins? And he said unto the woman, ^aThy faith hath saved thee; go in peace.

and the women

§49. JESUS AND THE TWELVE MAKE A SECOND CIRCUIT THROUGH GALILEE. (No. 33.)

Luke 8:1-3.

AND it came to pass soon afterwards, that he went about "through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve, and ^bcertain women who had been healed of evil

^d Psa. 23:5, "Thou anointest my head with oil."

^e 1 Tim. 1:14, ". . . the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus."

^f Matt. 9:2 (§ 36) [healing of the man sick of the palsy].

^g See § 36, as on ^f above.

^h Matt. 9:22 (§ 56) [healing of the woman with an issue of blood].

^a See § 35 [First circuit through Galilee] and § 59 [third circuit through Galilee].

^b Matt. 27:55, 56 (§ 156) [At the cross having followed Jesus from Galilee].

spirits and infirmities, 'Mary that was called Magdalene, from whom seven demons had gone out, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others that ministered unto them of their substance.

§50a. THE BLIND AND DUMB DEMONIAK HEALED. THE SCRIBES AND PHARISEES SAY OF JESUS, HE HATH BEELZEBUB—OF BLASPHEMY—THE TREE KNOWN BY ITS FRUIT.

Galilee. (No. 33.)

Matt. 12:22-37. Mark 3:19b-30. Luke 11:14,15,17-23.

²AND he cometh into a house [Marg., or, "home"]. And the multitude cometh together again, "so that they could not so much as eat bread. And when his friends heard it, they went out to lay hold on him: for ^bthey said, He is beside himself. ¹Then ^cwas brought unto him one possessed with a demon, blind and [³And he was casting out a demon which was] ¹³dumb; ¹and he healed him, insomuch that the dumb man spake and saw. ¹³And ³it came to pass, when the demon was gone out, ¹all [³the dumb man spake; and] ¹³the multitudes ¹were amazed, ⁵and ³marvelled; ¹and said, Can this be the Son of David? But when the Pharisees ²and the scribes that came down from Jerusalem ¹heard it, they ¹²said, ¹This man doth not cast out demons, but by Beelzebub the prince of the demons; ²he hath ^dBeelzebub, and [³But some of them said], ²³By ³Beelzebub ²³the prince of the demons casteth he out ²the ²³demons.

^c Mark 15:40 (§ 156) [At the cross]; 15:47 (§ 158) [Beheld where the body was laid]; 16:1, 9 (§ 159b) [Bought spices]. Matt. 28:1 (§ 160) [Goes to see the sepulchre]. John 20:2 (§ 161) [Runs to tell Peter and John]. Mark 16:9 and John 20:12, 14 (§ 164) [Two angels and then Jesus first appeared to her]. John 20:18 (§ 165) [Goes and tells the disciples].

^a Mark 6:31 (§ 61).

^b John 7:5 (§ 76), "For even his brethren did not believe on him." 10:20 (§ 84), "Many . . . said, He hath a demon, and is mad."

^c See Matt. 9:32-34 (§ 57).

^d See on ^c above.

¹And [³But he,] ¹knowing 'their thoughts, ¹he ²called them unto him, and ¹²said unto them ²in parables, How can Satan cast out Satan? ¹Every kingdom [²And if a kingdom be] ¹²divided against itself ¹is brought to desolation; ²that kingdom cannot stand. ¹And every city or house [²And if a house be] ¹divided against itself [¹shall not stand]: [³And a house divided against a house] ³falleth: ²that house will not be able to stand. ¹²And if Satan ²hath risen up [³also is divided] ²against himself, ²and ¹casteth out Satan, ¹he ¹is divided [¹against himself]: ¹how ¹then ¹shall his kingdom stand? [²he cannot stand, but hath an end.] ³because ye say that I cast out demons by Beelzebub. ¹And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. But if I by the ¹Spirit [³finger] ¹of God cast out demons, then is ²the kingdom of God come upon you. ³When the strong *man* fully armed guardeth his own court, his goods are in peace; ⁵and [²But] ²no one can enter into ⁵his [²the] ²house [²of the strong man], and spoil ⁵them [¹Or how can one enter into the house of the strong man, and spoil ¹his goods], ¹except he first bind the strong *man*? ³but when a ⁴stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, ¹and then he will spoil his house, ³and ⁵divide [³divideth] ³his spoils. ¹He that is not with me is against me: and he that gathereth not with me scattereth. ¹Therefore ²verily ¹I say unto you, ¹Every sin and blasphemy [²All their sins] ¹shall be forgiven

e Matt. 9:4 (§ 36). John 2:25 (§ 23), "He himself knew what was in man." Rev. 2:23, "I [Jesus] am he who searcheth the reins and hearts."

f Exod. 8:19, "the magicians said unto Pharaoh, This is the finger of God."

g Dan. 2:44 and 7:14. Luke 1:30, 33 (§ 4); 17:20 (§ 102), "The kingdom of God cometh not with observation, . . . for [it] . . . is within you."

h Isa. 53:12. Col. 2:15, "having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it" [his cross].

i Heb. 6:4 and 10:26, 29, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries." 1 John 5:16, "There is a sin unto death."

unto ²the sons of ¹men, ¹but the ⁴blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him [²and their blasphemies wherewith soever they shall blaspheme]; ¹²but whosoever shall ¹speak [²blaspheme] ¹²against the Holy Spirit [²hath never forgiveness, but] ²is guilty of an eternal sin; ⁵and ¹it shall not be forgiven him, neither in this world, nor in that which is to come; ²because they said, He hath an unclean spirit. ¹Either make the tree good, ¹and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. ^mYe offspring of vipers, how can ye, being evil, speak good things? ⁿfor out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things; and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

§50b. THE SCRIBES AND PHARISEES SEEK A SIGN. JESUS ANSWERS THEM.

Matt. 12:38-45. Luke 11:16, 24-36.

¹THEN ^ccertain of the scribes and Pharisees, ³and others, trying *him*, ¹answered him, saying, Master, we would see [³sought of him] ¹³a sign ¹from thee ³from heaven. ²And when the multitudes were gathering together unto him, he began to say [¹But he answered and said] ¹unto them,

k Luke 12:10 (§ 90). Acts 7:51 [Stephen to the Jews], "Ye do always resist the Holy Spirit." 1 Tim. 1:12, 13.

l Matt. 7:17, 21 (§ 44) [Of the narrow way and False Prophets].

m Matt. 3:7 (§ 16); 23:29, 33 (§ 122b).

n Compare Luke 6:43-45 (§ 44) [From the sermon on the mount].

a Matt. 16:1, 4 and Mark 8:11, 12 (§ 67) *id.* [The Pharisees again require a sign]. John 2:15, 18 (§ 23), "What sign shewest thou? . . . Jesus answered, . . . Destroy this temple, and in three days I will raise it up. . . . He spake of the temple of his body."

An evil and ^badulterous generation seeketh after a sign: ^athis generation is an evil generation: it seeketh after a sign; ¹³and there shall no sign be given to it but the sign of ^cJonah ¹the prophet. ³For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. ¹For as Jonah was three days and three nights in the belly of the whale [*Marg. Gr. "sea monster"*]; so shall the Son of man be three days and three nights in the heart of the earth. ¹³The men of Nineveh shall stand up in the judgment with this generation, and ^dshall condemn it; ^efor they repented at the preaching of Jonah: and behold, a greater than Jonah is here. ¹³The ^fqueen of the south shall rise up in the judgment with ³the men of ¹³this generation, and shall condemn ³them [¹it]; ¹³for she came from the ends of the earth to hear the wisdom of Solomon: and behold, a greater than Solomon is here.

²^gNo man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they that enter in may see the light. ^hThe lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. Look therefore whether the light that is in thee is not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

¹But ¹³the unclean spirit, when he is gone out of the man, ⁱpasseth through waterless places, seeking rest, and ¹findeth it not. Then he saith, I will return into [³finding

b Isa. 57:3. Mark 8:38 (§ 70b). John 4:46, 48 (§ 29).

c Jonah 1:17 and 2:10.

d See Jer. 3:11. Ezek. 16:51, 52. Rom. 2:27.

e Jonah 3:4, 5.

f 2 Chro. 9:1, also 1 Kings 10:1.

g Mark 4:21 (§ 52) *id.* [as a question]. Luke 8:16 (§ 52) *id.* Matt. 5:14 (§ 44) [From sermon on the mount], "ye are the light of the world," etc.

h Matt. 6:22, 23 (§ 44) *id.*

i Job 1:7. 1 Pet. 5:8, "The devil, as a roaring lion, walketh about, seeking whom he may devour."

none, he saith, I will turn back unto] ¹my house whence I came out; and when he is come, he findeth it ¹empty, ¹swept, and garnished. Then goeth he, and taketh ¹with himself [³to him] ¹seven other spirits more evil than himself; and they enter in and dwell there: and ⁴the last state of nat man becometh worse than the first. ¹Even so shall ¹also be unto this evil generation.

³And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, 'Blessed is the womb that bare thee, and the breasts which thou didst suck. But he said, "Yea, rather, blessed are they that hear the word of God and keep it.

§51. CHRIST'S MOTHER AND BRETHREN. TRUE KINSHIP DESCRIBED.

Galilee. (No. 33.)

Matt. 12:46-50. Mark 3:31-35. Luke 8:19-21.

¹WHILE he was yet speaking to the multitudes, behold [³And] ³there came to him [²And there come] ¹²³his mother and ¹²³his ¹²³brethren; ²and ¹stood [²standing] ¹²without, ¹seeking to speak to him, ³and they could not come at him ⁶for the crowd; and ²they sent unto him, calling him. And a multitude was sitting about him; and they say [¹And one said] ¹²unto him, Behold [³it was told him], ¹²³thy mother and

k John 5:14 (§ 39). Heb. 6:4 and 10:26. 2 Pet. 2:20-22, "If after they have escaped the defilements of the world through . . . Christ, they are again entangled therein, and overcome, the last state is become worse with them than the first. . . . It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire."

l Luke 1:26 (§ 4) and 1:48 (§ 5) [of Mary the mother of Jesus].

m Matt. 7:21 (§ 44). Luke 8:19, 20, 21 (§ 51), "My mother and my brethren are these who hear the word of God, and do it." See James 1:25.

a "His brethren." John 2:12 (§ 22) and 7:3, 5 (§ 76) *id.* Acts 1:14, *id.* Matt. 13:55 and Mark 6:3 (§ 58), "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us?"

b See Luke 5:19 (§ 36) and 19:3 (§ 110).

thy brethren ¹stand without, ¹seeking [³desiring] ³to see ⁵and ¹to speak to [²without seek for] ^{1 2 3}thee. ^{1 3}But he answered and said unto ³them [¹him] ¹that told him [²And he answereth them, and saith], ^{1 2}Who is my mother? and ¹who are ^{1 2}my brethren? And ²looking round on ⁵his disciples [²them] ²that sat round about him, ¹he stretched forth his hand towards ⁵them [¹his disciples] ¹and said [²he saith], ^{1 2}Behold, ^{1 2 3}my mother and my brethren! ⁵They ³are these who hear the word of God, and do it. ^{1 2}For ⁵whosoever shall do the will of ¹my Father who is in heaven, he [²God, the same] ^{1 2}is my brother, and sister, and mother.

§52. JESUS TEACHES BY THE SEASIDE. PARABLE OF THE SOWER.

Sea of Galilee, near Capernaum. (No. 34.)

Matt. 13:1-23. Mark 4:1-25. Luke 8:4-18.

¹ON that day went Jesus out of the house, and sat ^{1 2}by the seaside; ²and again he began to teach. ^{1 2}And there ¹were [²is] ^{1 2}gathered unto him [²a] ²very ^{1 2}great ¹multitudes [²multitude — ³And when a great multitude came together]; ³and they of every city resorted unto him, ^{1 2}so that he entered ⁵into a boat, and sat ²in the sea; ^{1 2}and all the multitude [²were by the sea on the land] ¹stood on the beach. ^{1 2}And he ²taught [¹spake to] ^{1 2}them many things in parables, ²and said unto them in his teaching, Harken [¹saying]: ^{1 2}Behold [³he spake by a parable], ^{1 2 3}the sower went forth to sow ³his seed: ^{1 2 3}and ²it came to pass, ^{1 2 3}as he sowed, some ²seed [¹seeds] ^{1 2 3}fell by the wayside; ³and it was trodden under foot, ^{1 2 3}and the birds ³of the heaven ^{1 2}came and ^{1 2 3}devoured ^{2 3}it [¹them]. And other [¹And others] ^{1 2 3}fell [³on the rock]

c See John 15:14 (§ 136b). Gal. 5:6 and 6:15. Col. 3:11. Heb. 2:11, "Both he [the author or captain of their salvation] who sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, In the midst of the congregation will I sing thy praise."

a Luke 5:3 (§ 32), "And [Jesus] taught . . . out of the boat."

²on the rocky *ground* [¹upon the rocky places], ^{1 2}where ²it [¹they] ^{1 2}had not much earth: and straightway ²it [¹they] ^{1 2}sprang up, because ²it [¹they] ^{1 2}had no deepness of earth; ³and as soon as it grew, ^{1 2}and when the sun was risen, ²it was [¹they were] ^{1 2}scorched; and because ²it [¹they] ^{1 2}had no root ⁵and ³because it had no moisture, ^{2 3}it [¹they] ^{1 2 3}withered away. And ^{2 3}other [¹others] ^{1 2 3}fell ²among [¹upon—³amidst] ^{1 2 3}the thorns; and the thorns grew ^{1 2}up ³with it, ^{1 2 3}and choked ^{2 3}it [¹them] ²and it yielded no fruit.

^{1 2 3}And ³other [^{1 2}others] ^{1 2 3}fell ^{2 3}into [¹upon] ^{1 2 3}the good ground, ^{1 2}and ⁶yielded fruit, ²growing up and increasing [³and grew]; ^{2 3}and brought forth ¹some a ⁶hundredfold, some sixty, some thirty [²thirtyfold, and sixtyfold, and a hundredfold] [³fruit a hundredfold]. ³As he said these things, he cried, ^{1 3}He that [²And he said, Who] ^{1 3 3}hath ears ^{2 3}to hear, ^{1 2 3}let him hear. ^{2 3}And ²when he was alone, ³his disciples [²they] ²that were about him with the twelve [¹And the disciples] ¹came ⁵and ³asked him what this parable might be, ¹and said unto him, Why speakest thou unto them in parables [²asked of him the parables]? ^{1 2 3}And he ¹answered and ^{1 2 3}said ^{1 2}unto them, ^{1 2 3}Unto you ^{1 3}it ^{1 2 3}is given ^{1 3}to know ⁴the mysteries [²the mystery] ^{1 2 3}of the kingdom of ^{2 3}God [¹heaven], ¹but to them it is not given; ^{2 3}but ³to the rest ²unto them that ⁴are without, all things are done ^{2 3}in parables. ¹For whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hear-

b John 15:5 (§ 136b) [Of the branches of the Vine bearing fruit]. Col. 1:5, "The gospel . . . in all the world bearing fruit and increasing, as *it doth* in you also."

c Gen. 26:12, "Isaac sowed in that land, [of Gerar] and received in the same year an hundredfold: and the LORD blessed him."

d Matt. 11:25 (§ 85), "Jesus . . . said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes." Matt. 16:17 (§ 70a). 1 Cor. 2:10. 1 John 2:27.

e 1 Cor. 5:12, "What have I to do with judging them that are without? . . . them that are without God judgeth." Col. 4:5. 1 Tim. 3:2, 7.

ing they hear not, neither do they understand [²that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them—³that seeing they may not see, and hearing they may not understand]. ¹And unto them is fulfilled the prophecy of Isaiah, which saith,

✓By hearing ye shall hear, and shall in no wise understand;

And seeing ye shall see, and shall in no wise perceive;
For this people's heart is waxed gross,
And their ears are ^odull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

¹ ¹But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

²And he saith unto them, Know ye not this parable? and how shall ye know all the parables? ¹Hear then ye the parable of the sower [³Now the parable is this]: ³The seed is the word of God. ²The sower soweth the word. ¹When any one heareth the word of 'the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart [³And those by the wayside are they that have heard; then cometh the devil, and taketh

f Acts 28:26, 27 [Applied by Paul to the Jews at Rome]. Isa. 6:9, 10, *id.* John 12:40 (§ 125) [Quoted partially on the same subject by the Saviour].

g Heb. 5:11, 12.

h Luke 10:23, 24 (§ 85), *id.* "To the disciples . . . privately." See John 20:29 (§ 169) [To Thomas on seeing Jesus' side].

i Matt. 4:23 (§ 35), "Jesus went about . . . preaching the gospel of the kingdom."

away the word from their heart], ³that ⁵he [³they] ³may not believe and be saved. [²And these are they by the wayside, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them.] ¹This is he that was sown by the wayside.

¹And he that was sown [²And these in like manner are they that are sown] ¹²upon the rocky places [³And those on the rock are they who, when they have heard, receive the word with joy; and these have no root, who for a while believe, and in time of temptation fall away]. ¹this is he that heareth the word, and straightway ^kwith joy receiveth it; yet hath he not root in himself, but endureth for a while; and [²who, when they have heard the word, straightway receive it with joy: and they have no root in themselves, but endure for a while; then] ¹²when tribulation or persecution ariseth because of the word, straightway ¹he ¹stumbleth [²they stumble].

^m ¹And he that was [²And others are they that are] ¹²sown ⁿamong the thorns, ¹this is he that heareth the word, and the care [²these are they that have heard the word, and the cares] ¹²of the world, and ⁿthe deceitfulness of riches, ²and the lusts of other things entering in, ¹²choke the word, and ²it [¹he] ¹²becometh unfruitful [³And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection].

¹²And ¹he that was [²those are they that were] ¹²sown upon the good ground, ¹this is he that heareth the word ³in an

^k Isa. 58:2. Ezek. 33:30-32. John 5:33, 35 (§ 39) [Of John], "ye were willing to rejoice for a season in his light."

^l Matt. 11:6 (§ 47), "Blessed is he, whosoever shall find none occasion of stumbling in me." 2 Tim. 1:15.

^m Matt. 19:23 (§ 106a) [Of the rich young ruler]. 1 Tim. 6:9, 10, "For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." 2 Tim. 4:10. See note on *o* below. ⁿ Jer. 4:3.

^o 1 Tim. 6:9, 17, "Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy: . . . that they be rich in good works." See note on *m* above.

honest and good heart ²and accepteth it, ³and holdeth it fast ¹and understandeth it: who verily beareth fruit, and bringeth forth ³with patience, ¹some a hundredfold, some sixty, some thirty [²And that in the good ground, these are such as (in an honest and good heart), having heard the word (hold it fast), and bring forth fruit (with patience)]. [²such as hear the word, (and accept it), and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.] ²And he said unto them, ^r³And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they that enter in may see the light. For nothing is ¹hid, that shall not be made manifest; nor *anything* secret, that shall not be known and [²Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand? For there is nothing hid, save that it should be manifested: neither was anything made secret, but that it should] ²³come to light. ²If any man ¹hath ears to hear, let him hear. And he said unto them, ²³Take heed ³therefore how ye hear ⁶and ²what ye hear; ⁶with what measure ye mete it shall be measured unto you; and more shall be given unto you. ²³For ³¹whosoever [²he that] ²³hath, to him shall be given: and ³whosoever [²he that] ²³hath not, from him shall be taken away even ²that which he hath, ⁶and ³that which he thinketh he hath.

§53. PARABLES SPOKEN TO THE MULTITUDES.

Sea of Galilee. Probably near Capernaum. (No. 34.)

Matt. 13:24-53. Mark 4:26-34.

OF TARES.

Matt. 13:24-30.

ANOTHER parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed

p Luke 11:33 (§ 50b), *id.* Matt. 5:15 (§ 44).

q Matt. 10:26 (§ 59), *id.* Luke 12:2 (§ 90), *id.*

r "Hath ears to hear." Used before in this section. Matt. 11:15 (§ 47), *id.*

s Matt. 7:2. Luke 6:38 (§ 44), *id.* [Of judging and giving].

t Matt. 25:29 (§ 127), *id.* [In parable of the talents]. Luke 19:26 (§ 111), *id.* [In parable of the ten pounds].

good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but "gather the wheat into my barn.

THE SEED GROWING SECRETLY.

Mark 4:26-29.

And he said, So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe, straightway he putteth forth the ^ssickle, because the harvest is come.

THE GRAIN OF MUSTARD SEED.

Matt. 13:31-32. Mark 4:30-32.

^{bb} ¹Another parable set he before them, saying [²And he said], ²How shall we liken the kingdom of God? or in what parable shall we set it forth? ^c ¹The kingdom of heaven

^a Matt. 3:12 (§ 16) [By John concerning Jesus], "whose fan is in his hand, and he will thoroughly cleanse his threshing-floor, and he will gather his wheat into his garner, but the chaff he will burn up with unquenchable fire."

^b See Rev. 14:15.

^{bb} [Luke also gives the parable of the grain of mustard seed and of the leaven, 13:18, 21 (§ 93).]

^c Mic. 4:1 [Growth of the kingdom foretold]. Isa. 2:2, 3 [Growth of the kingdom being realized]. Acts 2:41; 4:4; 5:1, 4 and 19:20.

[²It] ¹is like ¹unto ¹a ^dgrain of mustard seed, which ¹a man took and sowed in his field; which [²when it is sown upon the earth], ²though it be less than all the seeds that are upon the earth, yet, when it is sown, groweth up, and becometh [¹indeed is less than all seeds; but when it is grown it is] ¹greater than ²all ¹the herbs, ¹and becometh a tree, ²and putteth out great branches; ¹so that the birds of the heaven ¹come and ²can ¹lodge ¹in the branches ²under the shadow ¹thereof.

THE LEAVEN. (See §93.)

Matt. 13:33.

Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures [Marg., The Greek word denotes the Hebrew, Seah, a measure containing nearly a peck and a half] of meal, till it was all leavened.

WHY HE SPAKE IN PARABLES.

Matt. 13:34-35. Mark 4:33-34.

¹All these things spake Jesus in parables unto the multitudes: ²and with many such parables spake he the word unto them, as they were ¹able to hear it; ¹and without a parable spake he ¹nothing [²not] ¹unto them: ¹that it might be fulfilled which was spoken through the ¹prophet, saying,

I will open my mouth in parables;

I will utter things hidden from the foundation of the world,

²but privately to his own disciples he expounded all things.

^d Matt. 17:20 (§ 72) [When the disciples could not heal the demoniac boy], "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence," etc. Luke 17:6 (§ 100), "If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and planted in the sea; and it would obey you."

^e John 16:12 (§ 136c), "I have yet many things to say unto you, but ye cannot bear them now." 1 Cor. 3:1, 2. Heb. 5:12-14. 1 Pet. 2:2.

^f Psal. 78:2, "I will open my mouth in a parable: I will utter dark sayings of old."

JESUS EXPLAINS THE PARABLE OF THE TARES, AND SPEAKS
OTHER PARABLES.

Matt. 13:36-43.

Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. And he answered and said, He that soweth the good seed is the Son of man; and ^sthe field is the world; and the good seed, these are the sons of the kingdom; and the tares are ^athe sons of the evil *one*; and the enemy that sowed them is the devil: and ^tthe harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and ^tthey shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and ^sshall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. ^mThen shall the righteous shine forth as the sun in the kingdom of their Father. ⁿHe that hath ears, let him hear.

HIDDEN TREASURE.

Matt. 13:44-

The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and ^selleth all that he hath, and ^pbuyeth that field.

g Matt. 24:14 (§ 126b) and 28:19 (§ 171). Mark 16:15, 20 (§ 172b). Rom. 10:15, 18. Col. 1:5, 6.

h Gen. 3:14, 15. John 8:39, 44 (§ 83). Acts 13:7, 10. 1 John 3:8.

i Joel 3:13. Rev. 14:15.

k Matt. 18:7 (§ 75a). 2 Pet. 2:1, 2.

l Rev. 20:10.

m Dan. 12:3, "They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever."

n Matt. 13:9 (§ 52).

o Phil. 3:7, 8.

p Isa. 55:1. Rev. 3:18.

PEARL OF GREAT PRICE.

Matt. 13:45-46.

Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.

THE NET AND THE FISHES. THE END OF THE WORLD.

Matt. 13:47-53.

Again, the kingdom of heaven is like unto a net [Marg., Gr. "drag-net,"] that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire; there shall be the weeping and gnashing of teeth.

Have ye understood all these things? They say unto him, Yea. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

And it came to pass, when Jesus had finished these parables, he departed thence.

§54. JESUS AND THE DISCIPLES CROSS THE SEA OF GALILEE. THE TEMPEST STILLED.

(No. 35.) (*Going Southeast.*)

Matt. 8:18, 23-27. Mark 4:35-41. Luke 8:22-25.

¹Now ²it came to pass on one of those days, ¹when Jesus saw great multitudes about him ²and [²on that day,

g Prov. 2:4; 3:14, 15 and 8:10, 19. r Matt. 22:10 (§ 119).

s Matt. 25:31, 32, 41, 42 (§ 128) [scene of the final judgment].

t Cant. 7:13.

when] even was come he saith [³and he said] ^{2 3}unto them, Let us go over unto the other side ³of the lake [¹he gave commandment to depart unto the other side]. ²And leaving the multitude [³that] ³he [¹And when he was] ^{1 3}entered into a boat ³himself and ^{1 3}his disciples [¹followed him], ³and they launched forth [²they take him with them, even as he was, in the boat]; ²and other boats were with him. ³But as they sailed he fell asleep ²on the cushion, in the stern; ¹and behold, there arose a great [¹tempest in the sea] [²And there ariseth a great] [³and there came down a] ^{2 3}storm of wind ³on the lake, ²and the waves beat into the boat, ^{1 2}insomuch that the boat ¹was covered with the waves [¹but he was asleep], ³and [³they were filling with water] ²was now filling, ³and ⁵they ³were in jeopardy. ^{1 3}And they came to him and awoke him, saying, ¹Save, Lord: we perish [²And he himself was (in the stern) asleep (on the cushion): and they awake him, and say unto him], ²Master, carest thou not that we perish? ³Master, Master, we perish. ^{2 3}And he awoke ¹and he saith unto them, Why are ye fearful, O ye of little faith? Then he ⁴arose ^{1 2 3}and rebuked the ¹winds [^{2 3}wind] ¹and the sea, ³and the raging of the water, ²and said unto the sea, Peace, be still. ²And they [²And the wind] ^{2 3}ceased, ^{1 2 3}and there was a ^{1 2}great ^{1 2 3}calm. ^{2 3}And he said unto them, ²Why are ye fearful? have ye not yet faith? ³Where is your faith? ¹And the men [²And they] ²feared exceedingly, and [³And being afraid they] ^{1 3} marvelled, saying [²said] ^{2 3}one to another, ¹What manner of man [^{2 3}who then] ^{1 2 3}is this, that ³he commandeth ^{1 2 3}even the ^{1 3}winds [²wind] ^{1 2 3}and the ^{1 2}sea [³water], ²and they ^{1 2 3}obey him?

a Psa. 65:5, 7, "O God of our salvation . . . which stilleth the noise of the seas, the noise of their waves." 89:9, "Thou rulest the raging of the sea; when the waves thereof arise, thou stillest them." 107:29, "He maketh the storm a calm, so that the waves thereof are still."

§55. THE TWO DEMONIACS OF GADARA HEALED. HERD OF SWINE DESTROYED.

Gadara was probably on the east shore of Galilee. (No. 36.)

Matt: 8:28-34; 9:1a. Mark 5:1-21a. Luke 8:26-40a.

²AND they came [¹And when he was come] ^{1 2}to the other side ²of the sea, ^{1 2}into [³And they arrived at] ^{1 2 3}the country of the ^{2 3}Gerasenes [¹Gadarenes], ³which is over against Galilee. ²AND when he was come ³forth ²out of the boat ³upon the land, ²straightway ^{1 2 3}there met him ¹two possessed with demons, coming forth ^{1 2}out of the tombs, ¹exceeding fierce, so that no man could pass by that way. ⁶And one of them [³a certain man out of the city, who had demons; and] ³for a long time [³he] had worn no clothes, and abode not in *any* house, but [²a man with an unclean spirit, who] ²had his dwelling ^{2 3}in the tombs: ²and no man could any more bind him, no, not with a chain; because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces; and no man had strength to tame him. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.

^{2 3}And when he saw Jesus ²from afar, ^{2 3}he ³cried out ⁶and ²ran ³and fell down before him; ^{2 3}and ²worshipped him; and crying out ^{2 3}with a loud voice, ²he saith [¹And behold, they cried out, saying — ³said], ^{1 2 3}What have ^{2 3}I [¹we] ^{1 2 3}to do with thee, ^{2 3}Jesus, ^{1 2 3}thou Son of ^{2 3}the Most High ^{1 2 3}God? ¹Art thou come hither to torment us before the time? ^{2 3}I ²adjure [³beseech] ^{2 3}thee ²by God, ^{2 3}torment me not. For he ²said unto him, Come forth, thou unclean spirit, out of [³was commanding the unclean spirit to come out from] ^{2 3}the man. ³For oftentimes it had seized him; and he was kept under guard, and bound with chains and fetters: and breaking the bands asunder, he was driven of the demon into the deserts. And Jesus [²And he] ^{2 3}asked him,

What is thy name? And he ²saith unto him, My name is [³said] ²³Legion: ²for we are many: ³for many demons were entered into him. ²And he besought him much that he would not send them away out of the country, ³and [³they] intreated him that he would not command them to depart into the abyss. ¹²³Now there was ²³there ¹afar off from them ²on the mountain side ¹²³a ²great ¹²³herd of ¹³many ¹²³swine feeding [³on the mountain]. And ¹the demons [²³they ³intreated him that he would give them leave to enter into them.] ¹²besought him, saying, ¹If thou cast us out, ¹²send us ¹away ¹²into the ¹herd of ¹²swine, ²that we may enter into them. ²³And he gave them leave. ¹And he said unto them, Go. ¹²³And ²the unclean spirits [¹they] [³the demons] ¹²³came out ³from the man, ²³and entered [¹and went] ¹²³into the swine. ¹²³And ¹behold ¹²³the ¹whole ¹²³herd rushed down the steep into the ¹²sea [³lake] (*in number* about two thousand); ¹and perished in the waters [²and they were choked in the sea—³and were drowned]. ¹²³And ³when ¹²³they that fed them ³saw what had come to pass, they ¹²³fled, ¹and went away [¹into the city], ¹²³and told ¹everything [²³it] ²³in the city and in the country, ¹and what was befallen to them that were possessed with demons. And behold, all the city [²³And they ³went out] ¹²came ¹out to meet Jesus ³and ²³to see what ²it was that ²³had come to pass. And they came to Jesus, and ³found the man, from whom the demons were gone out [²behold him that was possessed with demons] ²³sitting, clothed and in his right mind, ³at the feet of Jesus; ²even him that had the legion; ²³and they were afraid.

²³And they that saw it ³told them how he [²declared unto them how it befell him] ²³that was possessed with demons ³was made whole, ²and concerning the swine. ¹³And ¹when they saw him, ³all the people of the country of the Gerasenes round about [¹they] ¹²besought [¹him that he would]

a See Deut. 5:25. 1 Kings 17:17, 18. Luke 5:8 (§ 32) [Peter said to Jesus], "Depart from me: for I am a sinful man, O Lord. For he was amazed . . . at the draught of the fishes."

[²And they began to beseech — ³asked] ²³him to ¹²³depart from ¹²their borders [³them]; ³for they were holden with great fear; and he entered into a boat, and returned. But [²And] ²as he was entering into the boat, ³the man from whom the demons were gone out prayed [²he that had been possessed with demons besought] ²³him that he might be with him. ²And he suffered him not, ²³but [³he] ³sent him away, saying [²saith] ²unto him, Go, ³return ²³to thy house ²unto thy friends, ³and declare [²and tell them] ²³how great things ³God ²the Lord ²³hath done for thee, ²and *how* he had mercy on thee.

²³And he went his way, ²and began to publish [³publishing] ³throughout the whole city ⁵and ³in Decapolis ²³how great things Jesus had done for him: ²and all men did marvel.

²And when Jesus had crossed over again in a boat unto the other side [¹And he entered into a boat, and crossed over], ¹and came into his own city, ²a great [³And as Jesus returned, the] ²³multitude ²was gathered unto him: ⁵and ³welcomed him, for they were all waiting for him: ²and he was by the sea.

§56. JESUS RAISES JAIRUS' DAUGHTER; AND HEALS THE WOMAN WITH AN ISSUE OF BLOOD.

Capernaum. (No. 37.)

Matt. 9:18-26. Mark 5:21b-43. Luke 8:40b-56.

(²AND when Jesus had crossed over again in a boat unto the other side, a great [³And as Jesus returned the] ²³multitude ²was gathered unto him ⁵and ³welcomed him; for they were all waiting for him; ²and he was by the sea.)

¹While he spake these things unto them, [³And] ¹³behold,

b Mark 1:44, 45 (§ 35) [In Galilee where they received Jesus he said to the leper whom he had healed], "See thou say nothing to any man. . . . But he . . . began to publish it much, . . . insomuch that Jesus could no more openly enter into a city, but was without in desert places." Mark 7:36 (§ 66a).

there came [²And there cometh] ¹one of the rulers [^aa man named Jairus, and he was a ruler] ²³of the synagogue, ²Jairus by name; ²³and ²seeing him ²³he ³fell down at Jesus' feet [^aa ruler], ¹and worshipped him; ^aand besought him to come into his house [²falleth at his feet, and beseecheth him much], ¹²saying, My ²little ¹²daughter (³for he had an only daughter, about twelve years of age) ²is at the point of death [³and she lay a dying]: *I pray thee*, that thou [¹is even now dead: but] ¹²come and lay thy ²hands on her, that she may be made whole and live [¹hand upon her, and she shall live]. ¹And Jesus arose ¹²and [²he] ²went with [¹followed] ¹²him, ¹and so *did* his disciples; ²and a great multitude followed him, and they [³But as he went the multitudes] ²³thronged him.

¹²And ¹behold, ¹²a woman, who had [³And a woman having] ¹²³an ^aissue of blood twelve years, ²and had suffered many things of many physicians, and ³who ²³had spent ²all that she had [³all her living] ³upon ⁵them [³physicians], ³and could not be healed of any: ²and was nothing bettered, but rather grew worse, having heard the things concerning Jesus, ¹²³came ²in the crowd ¹²³behind ¹³him, ¹²³and touched ¹³the border of ¹²³his garment. ¹²For she said ¹within herself, ¹²If I ¹do but touch his garment [²touch but his garments], ¹²I shall be made whole. ²And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague [³and immediately the issue of her blood stanchd]. ²³And ²straightway ²³Jesus, ²perceiving in himself that ^bthe power *proceeding* from him had gone forth, turned him about in the crowd, and ²³said, Who [³is it that] ²³touched ²my garments [³me]? ²³And ³when all denied, Peter ⁵and ²his disciples [³said, and they] ³that were with him ²said unto him, ³Master, ²thou seest ²³the ³multitudes [²multitude] ²thronging thee, ⁵and they ³press thee and crush *thee*; ²and sayest thou, Who

a Lev. 15:25 [the law concerning her uncleanness].

b Luke 6:19 (§ 42), "All the multitude sought to touch him: for power came forth from him, and healed *them* all."

touched me? ³But Jesus said, Some one did touch me: for I perceived that power had gone forth from me. ²And he looked round about to see her that had done this thing. ³And when [²But] ²³the woman ³saw that she was not hid, ²knowing what had been done to her, ³she ²³came ²fearing and ²³trembling, and ³falling [²fell] ²³down before him, [²and] ²told him all the truth, ⁵and ³declared in the presence of all the people for what cause she touched him, and how she was healed immediately. ²³And he said unto her [¹But Jesus turning and seeing her, said], ¹²³Daughter, ¹be of good cheer; ¹²³thy ⁶faith hath made thee whole; ²³go in peace, ²and be whole of thy plague. ¹And the woman was made whole from that hour.

²³While he yet spake, ²they come [³there cometh one] ²³from the ruler of the synagogue's *house*, saying, Thy daughter is dead; ²why troublest thou the Master any further? [³trouble not the Master.] ²³But Jesus, ³hearing it, ²not heeding the word spoken, saith unto the ruler of the synagogue [³answered him], ²³Fear not, only believe; ³and she shall be made whole. And when he came to the house, he suffered not any man to enter in [²And he suffered no man to follow] ²³with him, save Peter and James and John, ²the brother of James, ³and the father of the maiden and her mother. And all were weeping, and bewailing her. ¹And when Jesus came into the ruler's house, and saw ⁴the flute-players, and the crowd making a tumult [²And they come to the house of the ruler of the synagogue; and he beholdeth a tumult], ²and *many* weeping and wailing greatly, [³but] ¹³he said [²And when he was entered in, he saith] ²unto them, ¹Give ⁶place. ²Why make ye a tumult, and weep? ³Weep not; ¹³for ¹the damsel [²the child — ³she] ¹²³is

c Luke 17:19 (§ 80) *id.* [to the leper who returned and gave God the glory]; 18:42 (§ 109) *id.* [to the blind healed near Jericho]. See Luke 7:50 (§ 81), "Thy faith hath saved thee" [said to the woman who was a sinner].

d See 2 Chro. 35:25 [mourners for king Josiah].

e Acts 20:10.

not dead, ¹but sleepeth. And they laughed him to scorn, ²knowing that she was dead. ²But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. And taking the child [¹But when the crowd was put forth, he entered in, and took her] ^{1 2}by the hand, ²he saith unto her, Talitha cumi: which is, being interpreted, Damsel, I say unto thee, ²Arise. [³But he taking her by the hand called, saying, Maiden, arise.] ^{2 3}And her spirit returned; ^{1 2}and ²straightway ^{1 2}the damsel ²rose up [¹arose.] [³and she rose up immediately] ²and walked; for she was twelve years old. And they ³and her parents ^{2 3}were amazed ²straightway with a great amazement. And [³but] ^{2 3}he ¹charged them ³to tell no man what had been done [²much that no man should know this]: ^{2 3}and he commanded that *something* ²should ^{2 3}be given her to eat. ¹And the fame hereof went forth into all the land.

§57. TWO BLIND MEN HEALED. A DUMB SPIRIT CAST OUT.

Capernaum. (No. 37.)

Matt. 9:27-34.

AND as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, "thou son of David. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say

f John 11:11 (§ 101), "Our friend Lazarus is fallen asleep, . . . now Jesus had spoken of his death." [Sleep meaning death]: Matt. 27:52 (§ 156), Acts 13:36, 1 Cor. 11:30 and 15:6, 20, 51, 1 Thess. 4:13, 14.

g Luke 7:14 (§ 46) [Raising the widow's son at Nain], "I say unto thee, Arise." John 11:43 (§ 101).

h 1 Kings 17:22.

i Matt. 8:4. Luke 5:14 (§ 35) *id.* Matt. 9:30 (§ 57) *id.* Matt. 17:9 (§ 71).

a Matt. 15:22 (§ 65) *id.* [by the Syrophenician woman.] Matt. 20:30, etc. (§ 109) *id.* [by the blind beggars at Jericho].

unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened. And Jesus strictly charged them, saying, ^bSee that no man know it. ^cBut they went forth, and spread abroad his fame in all that land.

^dAnd as they went forth, behold, there was brought to him a dumb man possessed with a demon. And when the demon was cast out, the dumb man spake: and the multitudes marveled, saying, It was never so seen in Israel. But the Pharisees said, By the prince of the demons casteth he out demons.

§58. JESUS AGAIN VISITS NAZARETH, AND IS AGAIN REJECTED. (No. 38.)

Matt. 13:54-58. Mark 6:1-6a.

^aAND he went out from thence and he cometh [¹And coming] ¹into ^chis own country; ²and his disciples follow him. And when the sabbath was come, he began to teach in the [¹he taught them in their] ¹synagogue; ¹insomuch that [²and] ²many hearing him [¹they] ¹were astonished ¹and said [²saying], ¹Whence ^bhath this man ²these things? and what is the wisdom that is given unto this man, and *what mean* such [¹this wisdom and these] ¹mighty works ²wrought by his hands? ¹Is ^cnot this ²the carpenter [¹the carpenter's

§57. ^b Matt. 8:4, etc. (§ 35) *id.* [to the leper cleansed]. Matt. 12:15, 16 (§ 42); 17:1, 9 (§ 71).

^c Mark 7:36 (§ 66a).

^d Matt. 12:22-24 (§ 50a) [A blind and dumb man possessed said to be healed by Beelzebub].

§58. ^a Matt. 2:21, 23 (§ 14). Luke 4:16-30 (§ 30), "he came to Nazareth, where he had been brought up" [and where he was rejected about a year before this].

^b John 6:41, 42 (§ 63), "The Jews . . . murmured . . . because he said, I am the bread that came down out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know?"

^c Isa. 49:7, "him whom man despiseth, . . . him whom the nation abhorreth." Luke 3:23 (§ 9 and § 17), "Jesus himself, . . . being the son (as was supposed) of Joseph." See on ^b above.

son? Is not his mother called Mary? and ^dhis brethren, ^eJames, and Joseph and Simon and Judas] ²the son of Mary and ^fbrother of James, and Joses, and Judas, and Simon? ¹And his sisters are they not all [²and are not his sisters] ²here ^{1 2}with us? ¹Whence then hath this man all these things? ^{1 2}And they were ^goffended in him. ¹But [²And] ^{1 2}Jesus said unto them, ^hA prophet is not without honour, save in his own country, ²and among his own kin, ^{1 2}and in his own house. ⁱAnd he ²could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them [¹did not many mighty works there because of their unbelief]. ²And he marvelled because of their unbelief.

§59. THE THIRD CIRCUIT THROUGH GALILEE. THE TWELVE SENT FORTH. (No. 39.)

Matt. 9:35-38; 10:1, 5-42 and 11:1. Mark 6:6b-13. Luke 9:1-6.

¹AND Jesus [²And he] ^{1 2}went ²round ^{1 2}about ¹all the cities and ^{1 2}the villages ^ateaching ¹in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. ^bBut when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, ^cas sheep not having a shepherd. Then saith he unto his disciples,

^d "His brethren," Matt. 12:46 (§ 51) *id.*

^e Mark 15:40 (§ 156), "James the less and . . . Joses."

^f Gal. 1:19, "James, the Lord's brother."

^g Matt. 11:6 (§ 47), "And blessed is he, whosoever shall find none occasion of stumbling in me."

^h John 4:44 (§ 28), "Jesus himself testified, that a prophet hath no honour in his own country." Luke 4:24, on *a* above.

ⁱ See Mark 9:23 (§ 72), "All things are possible to him that believeth."

^a See § 35 [first circuit through Galilee], and Luke 8:1-3 (§ 49) [second circuit through Galilee].

^b Mark 6:34 (§ 61), "[Jesus] saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd."

^c Num. 27:16 [people as sheep with no shepherd]. Also 1 Kings 22:17. Ezek. 34:5. Zech. 10:2.

“The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

^{1 2 3}And he called ³the twelve together ^{1 2}unto him [¹his twelve disciples — ²the twelve], ^{1 3}and gave them ³power and ^{1 3}authority over ³all demons [¹unclean spirits] ¹to cast them out, and to heal all manner of disease and all manner of sickness [³and to cure diseases]. ¹These twelve Jesus sent forth ²by two and two [³And he sent them forth] ³to preach the kingdom of God, and to heal the sick [²and began to send them forth (by two and two:) and he gave them authority over the unclean spirits]: ¹and charged them, saying, Go not into *any* way of the Gentiles, and enter not into any city of ³the Samaritans; but ²go rather to the ¹lost sheep of the house of Israel. And as ye go, preach, saying, ‘The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: ⁴freely ye received, freely give.

^{2 3}And he ²charged them that they should [³said unto them] ^{2 3}take nothing for ²their [³your] ^{2 3}journey, ²save a staff only: ¹no gold, nor silver, nor brass [²no bread, no wallet, no money] ²in their purse [Marg., Gr. “girdle” — ³neither staff], ³nor wallet, nor bread [³nor money]: neither have two coats ¹nor shoes, ²but *to go* shod with sandals [²and said he, put not on two coats — ¹Get you (no gold, nor silver, nor brass) in your purses;

d Luke 10:2 (§ 78) [to the seventy], “The harvest is plenteous” [etc., with same prayer for labourers]. John 4:35 (§ 27) [to the disciples, on seeing the Samaritans coming to him], “Lift up your eyes, and look on the fields, that they are white already unto harvest.”

e 2 Thess. 3:1 “brethren, pray for us, that the word of the Lord may run and be glorified.”

f See 2 Kings 17:23 [regarding Samaria]. John 4:9, 20 (§ 27) [Jesus and the woman of Samaria].

g [The gospel, . . . first to the Jews] Matt. 15:22, 24 (§ 65). Acts 13:46.

h Isa. 53:6, “All we like sheep have gone astray.” Jer. 50:6, 17. Ezek. 34:5, 16. 1 Pet. 2:2, 5.

i Matt. 3:2 (§ 16), *id.* [Said by John the Baptist]; 4:17 (§ 28), *id.* [said by Jesus himself]. Luke 10:9 (§ 78), *id.* [Said to the seventy].

k See Acts 8:18 [Of old, men of God were wont to receive presents: and Jesus makes the same provision for the twelve, and the seventy]. See 1 Sam. 9:7. Luke 10:4 (§ 78); 22:3, 5 (§ 135).

no wallet for your journey, neither two coats, (nor shoes), nor staff]:
 'for the labourer is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy; and [²And he said unto them] ²whosoever ye enter into a house, ¹there abide, till ye ²depart thence [¹go forth.—³And into whatsoever house ye enter, there abide, and thence depart]. ¹And as ye enter into the house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

²And whatsoever place shall not [¹And whosoever shall not] ¹²receive you, ¹nor hear your words [²and they hear you not], ¹²as ye go forth [²thence] ¹out of that house or that city [³And as many as receive you not, when ye depart from that city], ¹²³shake off ^mthe dust ³from [²that is under —¹of] ¹²³your feet ²³for a testimony ³against [²unto] ²³them. ¹Verily I say unto you, ²It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

¹Behold, I send you forth as sheep in the midst of wolves: ^obe ye therefore wise as serpents, and ²harmless as doves. But beware of men: ²for they will deliver you up to councils, and in their synagogues they will scourge you; yea, and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. And brother shall deliver up brother to death, and the father his child:

l Luke 10:7 (§ 78), "For the labourer is worthy of his hire" [Said to the seventy. Compare similar instructions to]. 1 Cor. 9:7-14. 1 Tim. 5:18.

m Acts 13:50 and 18:5.

n Matt. 11:22, 24 (§ 79), *id.* [Against Chorazin, Bethsaida and Capernaum].

o Rom. 16:19, "I would have you wise unto that which is good, and simple unto that which is evil."

p 1 Cor. 14:20, "In malice be ye babes, but in mind be men." Phil. 2:15.

q Luke 12:11 (§ 90). Acts 5:40; 12:1; 24:10-21; 25:1 and 7:23. 2 Tim. 4:16.

and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: ^rbut he that endureth to the end, the same shall be saved. But when they persecute you in this city, ^sflee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, ^ttill the Son of man be come.

¹"A disciple is not above his master, nor a servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. ^uIf they have called the master of the house Beelzebub, how much more *shall they call* them of his household! Fear them not therefore: for there is nothing ^vcovered, that shall not be revealed; and hid, that shall not be known. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. ^wAnd be not afraid of them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell [Marg., Gr., "Gehenna"]. Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: but ^xthe very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows. Every one therefore who shall ^yconfess me before men, him will ^zI also confess before my Father who is in heaven. But whosoever ^ashall deny me

^r Matt. 24:13 (§ 126b), *id.*, "He that endureth to the end the same shall be saved." [Compare nearly all of § 126b.]

^s Matt. 2:13 (§ 13a); 4:12 (§ 27); 12:4 (§ 40). Acts 8:1; 9:23, 25 and 14:5.

^t Matt. 16:28 (§ 70b).

^u Luke 6:40 (§ 44), "The disciple is not above his master: but every one when he is perfected shall be as his master." John 13:16 (§ 132) and 15:20 (§ 136b). ^v Matt. 12:24 (§ 50a). John 8:48, 52 (§ 83).

^w Mark 4:22 (§ 52), *id.* [Of a lamp to be set on a stand]. Luke 12:2, 3 (§ 90), *id.* [Of the leaven of the Pharisees].

^x Luke 12:4, 5 (§ 90), *id.* Isa. 8:12 [Quoted by] 1 Pet. 3:14.

^y See 1 Sam. 14:45. 2 Sam. 14:11. Luke 21:17 (§ 126b). Acts 27:34.

^z Luke 12:8 (§ 90), *id.*, but for "before my Father who is in heaven," Luke reads, "before the angels of God." Rom. 10:9.

^a Rev. 3:5.

^c Mark 8:38 (§ 70b). 2 Tim. 2:12, "If we shall deny him, he also will deny us."

before men, him will I also deny before my Father who is in heaven.

¹ ^d Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: and a man's foes *shall be* they 'of his own household. 'He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that doth not take 'his cross and follow after me, is not worthy of me. ² He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

'He that receiveth you 'receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive ³ a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 'And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

¹ And it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities. ³ And they departed, and went throughout the villages, preaching the gospel [² And they went out, and preached] ⁶ and ² that *men* should repent, ³ and

d Luke 12:49, etc. (§ 92).

e Mic. 6:6. Psa. 41:9 [Applied] John 13:18 (§ 132). Psa. 55:12.

f Luke 14:26 (§ 97), "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

g [Cross bearing enjoined.] Matt. 16:24 (§ 70b). Luke 14:27 (§ 97).

h [Saving and losing life.] Matt. 16:25 (§ 70b). Luke 17:33 (§ 102). John 12:25 (§ 124).

i Luke 9:48 (§ 75a), *id.* Luke 10:16 (§ 79). John 12:44 (§ 125).

k 1 Kings 17:10-24; 18:4 and 2 Kings 4:8-37.

l Matt. 18:5 (§ 75a) and 25:31, 37 (§ 128). Heb. 6:10.

healing everywhere. ²And they cast out many demons, and anointed with oil many that were sick, and healed them.

§60. HEROD'S OPINION OF JESUS. ACCOUNT OF THE DEATH OF JOHN THE BAPTIST.

Matt. 14:1-12. Mark 6:14-29. Luke 9:7-9.

¹At that season [^oNow] ¹³Herod the tetrarch heard ¹the report concerning Jesus ⁵and ³of all that was done [²And King Herod heard thereof]; ³for his name had become known [²and he said, John the Baptist [Marg. Gr. "the Baptizer "] is risen from the dead, and therefore do these powers work in him]: ³and Herod said, John I beheaded, but who is this, about whom I hear such things? And he sought to see him: ³and he was much perplexed, because that it was said ^aby some, that John was risen from the dead: and by some, that Elijah had appeared: and by others, that one of the old prophets was risen again [²But others said, It is Elijah]. ²And others said, *It is a prophet, even as one of the prophets.* ³But Herod, when he heard *thereof* [¹and] ¹²said ¹unto his servants, This is ¹²John ¹the Baptist ²whom I beheaded; ¹²he is risen ¹from the dead; and therefore do these powers work in him. ¹²For Herod ²himself ¹²had ²sent forth and ¹²laid hold ²upon [¹on] ¹²John, and bound him, ¹and put him ¹²in prison for the sake of Herodias, his brother Philip's wife: ²for he had married her. ¹²For John said unto ²Herod [¹him], ¹²It is 'not lawful for thee to have ²thy brother's wife [¹her]. And Herodias set herself against him, and desired to kill him; and she could not; for Herod [¹And] ¹when he would have put him to death [¹he] feared the multitude, because they counted him ^aas a prophet,

^a Matt. 16:13 (§ 70a), "Who do men say that the Son of man is? And they said, Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets."

^b Luke 3:19 (§ 26) [Seizure and imprisonment of John].

^c Lev. 18:16 and 22:21 [Laws against taking a brother's wife].

^d Matt. 21:26 (§ 116), *id.* [Said by the chief priests].

and he feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee; and when [¹But when Herod's birthday came] ¹²the daughter of Herodias herself, came in and ¹²danced ¹in the midst, ²she [¹and] ¹²pleased Herod and them that sat at meat with him: and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, ¹Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom [¹Whereupon he promised with an oath to give her whatsoever she should ask]. ²And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

²And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith [¹And she being put forward by her mother, saith] ¹²give me ¹here ¹²in a charger the head of John the Baptist. And the king was ²exceeding sorry [¹grieved]; ¹²but for the sake of his oaths, and of them that sat at meat ¹with him, ²he would not reject her. And straightway the king sent forth a soldier of his guard, and commanded to bring his head; and he went [¹he commanded it to be given; and he sent] ¹²and beheaded ¹John [²him] ¹²in the prison, ²and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother [¹And his head was brought in a charger, and given to the damsel; and she brought it to her mother]. ¹²And ²when ¹²his disciples ²heard thereof, they ¹²came and took up ¹the [²his] ¹²corpse, and ²laid it in a tomb [¹buried him]; ¹and they went and told Jesus.

c Gen. 40:20, "It came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants."

f Esth. 5:3, "Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom." 8, *id.* and 7:2, *id.*

§61. THE TWELVE RETURN TO JESUS. THEY RETIRE
ACROSS THE LAKE. FIVE THOUSAND FED.

Near Bethsaida. (No. 40.)

Matt. 14:13-21. Mark 6:30-44. Luke 9:10-17. John 6:1-14.

²AND the apostles, ²when they were returned, ²gather themselves together unto Jesus: and they told him all things, whatsoever [³declared unto him what things] ²³they had done, ²and whatsoever they had taught. And he saith unto them, Come ye yourselves apart into a desert place, and rest awhile. "For there were many coming and going, and they had no leisure so much as to eat. ⁴And he took them, and [¹Now when Jesus heard it, ⁵the death of John the Baptist, ¹he] ¹³withdrew ¹from thence in a boat [⁴After these things Jesus went away] ⁴to the other side of the sea of Galilee, which is *the sea of Tiberias* [²And they went away in the boat] ¹²to a desert place ¹²apart ⁵belonging ³to a city called Bethsaida. ¹And when the multitudes heard *thereof* ²and [²the people] saw them going, and many knew *them* ¹they [³But the multitudes perceiving it] ¹²followed him [⁴And a great multitude followed him]; ⁴because they beheld the signs which he did on them that were sick; ²and they ran there together ¹²on foot from ²all ¹²the cities, ²and outwent them. ⁴And Jesus went up into the mountain, and there he sat with his disciples. "Now the passover, the feast of the Jews, was at hand; ¹²and he came forth, and saw a

a Mark 3:20 (§ 50a), "the multitude cometh together again, so that they could not so much as eat bread."

b Matt. 10:23 (§ 59), and 12:14 (§ 41), "the Pharisees . . . took counsel against him, how they might destroy him. And Jesus perceiving *it* withdrew from thence."

c Lev. 23:5, 7, "In the fourteenth *day* of the first month [nearly corresponding to our April] at even is the LORD's passover, . . . ye shall do no servile work therein." John 2:13 (§ 23), "the passover [*i. e.* the first of Jesus' public ministry] was at hand." 5:1 (§ 39), "there was a feast of the Jews" [*i. e.* the second passover of his public ministry].

great multitude, and he had ⁴compassion on them, ²because they were as sheep not having a shepherd; ³and he welcomed them, ²and he began to teach them many things, ³and spake to them of the kingdom of God, ¹and [¹healed] their sick ³and them that had need of healing he healed. ²And when the day was now far spent, his [¹And when even was come, the] ^{1 2}disciples came ²unto him, and said [¹to him, saying], ^{1 2}The place is desert, ²and the day is now far spent [¹and the time is already past—³And the day began to wear away; and the twelve came, and said unto him]. ^{1 2 3}Send ^{1 3}the ¹multitudes [²them—³multitude] ^{1 2 3}away, that they may go into the villages, ^{2 3}and country round about, ³and lodge, ^{1 2}and buy themselves ²somewhat to eat [¹food—³and get provisions; for we are here in a desert place]. ⁴Jesus therefore, lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? (And this he said to prove him: for he himself knew what he would do.) Philip answered him, Two hundred ⁴shillings' worth of bread is not sufficient for them, that every one may take a little. ^{1 2 3}But ¹Jesus [^{2 3}he] ²answered and ^{1 2 3}said unto them, ¹They have no need to go away; ^{1 2 3}give ye them to eat. ²And they say unto him, ¹Shall we go and buy two hundred shillings' worth of bread, and give them to eat? And he saith unto them, How many loaves have ye? go *and* see. ⁴One of his disciples, Andrew, Simon Peter's brother [²And] ²when ⁴he [²they] ²knew ⁴saith unto him, There is a lad here who hath ⁹five barley [¹And they say unto him, We have here but five] ^{1 4}loaves [²they say, Five] ^{1 2 4}and two fishes; ⁴but what are

d Matt. 9:36 (§ 59), "When he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd."

e See note *b* on § 120a.

f See Num. 11:11, 13, 22 [Moses contemplating feeding the Jews]. 2 Kings 4:42 [Elisha feeding one hundred men with twenty loaves].

g See Matt. 15:32, 39 (§ 66b) [miracle of feeding four thousand, beside women and children with seven loaves and a few fishes, when there remained seven baskets full of fragments].

these among so many? [³And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people]. (³For they were about five thousand men.) ¹And ⁴Jesus [¹he] ¹⁴said, ¹Bring them hither to me; ³and he said unto his disciples, ³⁴Make ⁴the people [³them] ³⁴sit down [Marg., Gr., "recline"] ³in [²And he commanded them that all should sit down by] ²³companies, ³about fifty each, ²upon the green grass. (⁴Now there was much grass in the place.) [¹And he commanded the multitudes to sit down on the grass] ²And they sat down in ranks, by hundreds, and by fifties [⁴so the men sat down, in number about five thousand—³And they did so, and made them all sit down]. ⁴Jesus therefore [¹²³And he] ¹²³⁴took the ¹²³five ¹²³⁴loaves, ¹²³and the two fishes, and looking up to heaven, he ^{gg}blessed [³them], and break ²the loaves; ¹²³and [²he] gave [¹the loaves] ¹²³to the disciples, ¹and the disciples to the multitudes [²to set before them—³to set before the multitude.] [⁴and having given thanks, he distributed to them that were set down]; ⁴likewise also of [²and] ²⁴the ²two ²⁴fishes ²divided he among them all, ⁴as much as they would. ¹²³And they did ¹²all ¹²³eat, and were [³all] filled. ⁴And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves [³and there was taken up that which remained over to them of broken pieces, twelve baskets] ²and the fishes ⁴which remained over unto them that had eaten [¹and they took up that which remained over of the broken pieces, twelve baskets full]. [²And they took up broken pieces, twelve basketfuls, (and) also of (the fishes).] ¹²And they that ²ate the loaves [¹did eat] ¹²were ¹about ¹²five thousand men, ¹besides women and children. ⁴When therefore the people saw the sign which he did, they said, This is of a truth ⁴the prophet that cometh into the world.

gg See 1 Sam. 9:13. Matt. 26:26 (§ 134) [at the Lord's supper].

h Gen. 49:10. Deut. 18:15, 18. Matt. 11:2, 3 (§ 47). John 1:19, 21 (§ 19); 4:19, 25 (§ 27); 7:40 (§ 81).

§62a. JESUS WALKS ON THE WATER.

Sea of Galilee. (No. 41.)

Matt. 14:22-33. Mark 6:45-52. John 6:15-21.

^{1 2}AND straightway he constrained ²his [¹the] ^{1 2}disciples to enter into the boat, and to go before him unto the other side ²to Bethsaida, while he himself sendeth the multitude away [¹till he should send the multitudes away]. ⁴Jesus therefore perceiving that they were about to come and take him by force, to make him king: ¹and after he had sent the multitudes away, ²and [²after he] had taken leave of them, ⁴withdrew again into the mountain himself alone [¹he went up into the mountain apart — ²he departed into the mountain] ^{1 2}to ^apray.

^{1 2 4}And when ⁴evening came [^{1 2}even was come, ²the boat was in the midst of the sea, and] ^{1 2}he ¹was there ^{1 2}alone ²on the land: ⁵and ⁴his disciples went down unto the sea; and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them. And the sea was rising by reason of a great wind that blew; ⁵and [¹But] ¹the boat was now in the midst of the sea, distressed by the waves. ²And seeing them distressed in rowing, ^{1 2}for the wind was contrary ²unto them, about [¹And in the] ^{1 2}the fourth watch of the night he ¹came [²cometh] ^{1 2}unto them, walking ¹upon [²on] ^{1 2}the sea: ²and ⁶he would have passed by them. ⁴When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat. ^{1 4}And ¹when the disciples [²but

a Mark 1:35 (§ 35) [On commencing his first circuit through Galilee], "in the morning, a great while before day, he rose up and went out . . . into a desert place, and there prayed." Luke 6:12 (§ 43) [on choosing the twelve], "he went out into the mountain to pray: and he continued all night in prayer to God." Luke 9:28 (§ 71) [Transfigured while praying].

b Luke 24:28 (§ 167) [On his way to Emmaus], "he made as though he would go further."

they, when they] ¹²saw him 'walking on the sea ¹⁴they were 'afraid 'and ¹troubled, saying, It is [²supposed that it was] ¹²an apparition; and ¹they ¹²cried out ¹for fear (²for they all saw him, and were troubled). ¹But straightway Jesus spake unto them, saying [²But he straightway spake with them, and saith unto them—⁴But he saith unto them], ¹²Be of good cheer; ¹²⁴it is I; be not afraid. ¹And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. And he said, Come. And Peter went down from the boat, and walked upon the waters, to come to Jesus. But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? And when they were gone up [²And he went up unto them] ¹²into the boat, [²and] the wind ceased; ²and they were sore amazed in themselves: for they ⁴understood not concerning the loaves, but 'their heart was hardened. ⁴They were willing therefore to receive him into the boat; ¹and they [¹that were in the boat] worshipped him, saying, Of a truth thou art [✓]the Son of God. ⁴And straightway the boat was at the land whither they were going.

c Job 9:2, 8, "God . . . alone . . . treadeth upon the waves of the sea."

d Mark 8:17 (§ 68), "Jesus . . . saith, . . . Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? They say unto him, Twelve."

e Mark 3:2, 5 (§ 41); 16:14 (§ 168), "he was manifested unto the eleven themselves, as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them who had seen him after he was risen."

f Psa. 2:7, "I will declare the decree, . . . Thou art my Son: this day have I begotten thee." Matt. 16:16 (§ 70a); 26:57, 63 (§ 143). Mark 1:1 (§ 16). Luke 4:41 (§ 34). John 1:49 (§ 21); 6:68 (§ 63); 11:24, 27 (§ 101), "Martha . . . saith, . . . I have believed that thou art the Christ, the Son of God, even he that cometh into the world." Rom. 1:3.

§62b. JESUS HEALS MANY SICK.

Gennesaret. Sea of Galilee. (No. 41.)

Matt. 14:34-36. Mark 6:53-56.

¹²AND when they had crossed over, they came to the land, unto Gennesaret, ²and moored to the shore. ¹²And when ²they were come out of the boat, straightway ¹the men of that place [²the people] ¹²knew him: ²And ¹they sent ²and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the market places and [¹into all that region round about, and brought ~~unto~~ him all that were sick; and they] ¹²besought him that they might [¹only] touch ²if it were but ¹²the border of his garment; ¹²and as many as ^atouched ²him ¹²were made whole.

§63. OUR LORD'S DISCOURSE ON THE BREAD OF LIFE.

Capernaum. (No. 42.)

John 6:22-71; 7:1.

ON the morrow the multitude that stood on the other side of the sea saw that there was none other boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples went away alone (howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks): when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats,

a Matt. 9:20 (§ 56) [account of healing the woman with an issue of blood by touching him]. Mark 3:10 (§ 42), "he had healed many: insomuch that as many as had plagues pressed upon him that they might touch him." Acts 19:11, "God wrought special miracles by the hands of Paul: insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out."

and came to Capernaum, seeking Jesus. And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the meat which perisheth, but ^afor the meat which abideth unto eternal life, which the Son of man shall give unto you: for him ^bthe Father, *even* God, hath sealed. They said therefore unto him, What must we do, that we may work the works of God? Jesus answered and said unto them, ^cThis is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, ^dWhat then doest thou for a sign, that we may see, and believe thee? what workest thou? ^eOur fathers ate the manna in the wilderness; as it is written, ^fHe gave them bread out of heaven to eat. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world. They said therefore unto him, ^gLord, evermore give us this bread. Jesus said unto them, I am the bread of life:

a John 4:14 (§ 27), "But whosoever drinketh of the water that I shall give him shall never thirst."

b Matt. 3:16, Mark 1:11 and Luke 3:22 (§ 17). Matt. 17:5, Mark 9:7 and Luke 9:35 (§ 71) *id.* 2 Pet. 1:17. John 1:33 (§ 19); 8:18 (§ 83). Acts 2:22.

c 1 John 3:23, "And this is his commandment, that we should believe in the name of his Son Jesus Christ."

d Matt. 12:39 (§ 50b): 16:3 and Mark 8:12 (§ 67). 1 Cor. 1, 22, "Seeing that Jews ask for signs, and Greeks seek after wisdom; but we preach Christ crucified."

e Exod. 16:14. Num. 11:7, 8, "The manna was as coriander seed, and the colour thereof as the colour of bdellium, . . . and the taste of it was as the taste of fresh oil." Neh. 9:7, 15. 1 Cor. 10:1, 3, 4, 5, "our fathers . . . did all eat the same spiritual meat: and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ."

f Ps. 78:23-25, "He . . . had rained down manna upon them to eat . . . corn of heaven. Men did eat angels' food."

g John 4:14 (§ 27) [At Jacob's well].

“he that cometh to me shall not hunger, and he that believeth on me shall never thirst. But I said unto you, that ye have seen me, and yet believe not. All that the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I am come down from heaven, ‘not to do mine own will, ^kbut the will of him that sent me. And this is the will of him that sent me, ‘that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that ^mevery one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

The Jews therefore murmured concerning him, because he said, I am the bread that came down out of heaven. And they said, “Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven? Jesus answered and said unto them, Murmur not among yourselves. ^oNo man can come to me, except the Father that sent me draw him: and I will raise him up in the last day. It is written in the prophets, ^pAnd they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. ^qNot that any man hath seen

h Matt. 24:24 (§ 136b). John 10:27-29 (§ 94), “My sheep hear my voice, . . . and I give unto them eternal life, . . . and no one is able to snatch *them* out of the Father’s hand.” 2 Tim. 2:19. 1 John 2:18.

i Matt. 26:36, 39 (§ 139). John 5:30 (§ 39).

k John 4:34 (§ 27), “Jesus saith, . . . My meat is to do the will of him that sent me, and to accomplish his work.”

l John 10:27 (§ 94), see on *i* above; 17:5, 12 (§ 137); 18:8 (§ 140).

m John 3:16 (§ 24); 4:14 (§ 27).

n Matt. 13:54 (§ 58). Luke 4:16, 22 (§ 30).

o Cant. 1:4.

p Isa. 54:13, “All thy children *shall be* taught of the LORD.” Jer. 31:33, “I will put my law in their inward parts, and write it in their hearts . . . and they shall teach no more every man his neighbour, and every man his brother saying, Know the LORD: for they shall all know me, from the least of them unto the greatest.” Mic. 4:2, “The LORD . . . will teach us of his ways.”

q John 1:18 (§ 1); 5:37 (§ 39).

the Father, 'save he that is from God, he hath seen the Father. Verily, verily, I say unto you, 'He that believeth hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread that cometh down out of heaven, that a man may eat thereof, and not die. 'I am the living "bread that came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread that I will give is my flesh, for the life of the world.

The Jews therefore 'strove one with another, saying, "How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except "ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed [Marg., Gr., "true meat"], and my blood is drink indeed [Marg., Gr., "true drink"]. 'He that eateth my flesh and drinketh my blood 'abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread that came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum.

r Matt. 11:27 (§ 79). Luke 10:22 (§ 85). John 1:18, see the previous note; 7:28 (§ 81); 8:19 (§ 83).

s John 3:16 (§ 24) *id.*; 3:36 (§ 25) *id.*; 3:18 (§ 24), "He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God."

t John 3:13 (§ 24), "And no man hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, who is in heaven."

u Heb. 10:5, 7, 10.

v John 7:43 (§ 81); 9:16 *id.*; 10:19 *id.* (§ 84).

w John 3:9 (§ 24).

x Matt. 26:26 (§ 134), "Jesus took bread, and blessed, and brake it; . . . and said, Take, eat; this is my body."

y John 4:14 (§ 27).

z 1 John 3:23, 24, "This is his commandment, that we should believe in the name of his Son Jesus Christ; . . ." 4:15.

"Many therefore of his disciples, when they heard *this*, said, This is a hard saying; who can hear it? But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? ^b *What* then if ye should behold the Son of man ascending where he was before? It 'is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there are some of you that believe not. ^aFor Jesus knew from the beginning who they were that believed not, and who it was that should betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou hast 'the words of eternal life. ^jAnd we have believed and know that thou art the Holy One of God. Jesus answered them, ⁱDid not I choose you the twelve, and ^hone of you is a devil? Now he spake of Judas, *the son* of Simon Iscariot, for he it was that should betray him, *being* one of the twelve.

And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews 'sought to kill him.

^a Matt. 11:6 (§ 47), "And blessed is he, whosoever shall find none occasion of stumbling in me."

^b John 3:13 (§ 24). Mark 16:19 (§ 172b). Acts 1:9, "And when he had said these things, as they were looking, he was taken up: and a cloud received him out of their sight." Eph. 4:8.

^c 2 Cor. 3:6, "Who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit, . . . but the spirit giveth life."

^d John 2:24 (§ 23) and 13:10 (§ 132). ^e Acts 5:19, 20 [To the apostles].

^f Matt. 16:16 (§ 70a). Luke 9:29 (§ 71). John 1:49 (§ 21); 11:27 (§ 101).

^g Luke 6:13 (§ 43).

^h John 13:27 (§ 133), "And after the sop, then entered Satan into him."

ⁱ John 5:16, 18 (§ 39).

PART V.

FROM OUR LORD'S THIRD PASSOVER TO HIS FINAL DEPARTURE FROM GALILEE, JUST BEFORE THE FEAST OF TABERNACLES.

Time—About Six Months.

§64. UNWASHEN HANDS. TRADITION OF THE ELDERS.

Capernaum. (No. 42.) April, A.D. 29.

Matt. 15:1-20. Mark 7:1-23.

¹THEN there came to Jesus [²And there are gathered together unto him] ²the Pharisees, and certain of the scribes, that had come ^{1 2}from Jerusalem [¹Pharisees and scribes] ²and had seen that some of his disciples ate their bread with defiled (that is, unwashen) hands. For the Pharisees, and all the Jews, except they wash their hands diligently [Marg., or, "up to the elbow." Gr., "with the fist"], eat not, holding the tradition of the elders; and *when they come* from the market place, except they bathe [Marg., Gr., "baptize." Some read, "sprinkle themselves"] themselves, they eat not; and many other things there are, which they have received to hold, washings [Marg., Gr., "baptizings"] of cups, and pots, and brassen vessels. And the Pharisees and the scribes ask him, 'saying, ^{1 2}Why ²walk not thy disciples according to [¹do thy disciples transgress] ^{1 2}the "tradition of the elders, ¹for they wash not their hands when they eat bread, ²but eat their bread

α Col. 2:8, "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

with defiled hands? ¹²And he ¹answered and ¹²said unto them [¹Ye hypocrites], ¹²Well did Isaiah prophesy of you ²hypocrites, ¹saying ²as it is written:

^{12aa}This people honoureth me with their lips;
 But their heart is far from me.
 But in vain do they worship me,
 Teaching *as their* doctrines the precepts of men.

¹Why do ye also transgress the commandment of God because of your tradition? ²Ye leave the commandment of God, and hold fast the tradition of men. And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. ¹²For ¹God ²through ²Moses, ¹²said, ⁶Honour thy father and thy mother; and, ⁶He that speaketh evil of father or mother, let him die the death: But ye say, ²If a man [¹Whosoever] ¹²shall say to his father or his mother, That wherewith thou mightest have been profited by me is ²Corban, that is to say, ¹²Given to God; ¹he shall not honour his father ⁶and ²ye no longer suffer him to do aught for his father or his mother; ²making [¹And ye have made] ¹²void the word of God ²by [¹because of] ¹²your tradition, ²which ye have delivered; and many such like things ye do. ¹²And he called to him the multitude ²again, ¹²and said unto them, Hear ²me all of you, ¹²and understand: ²there is nothing from without the man [¹Not that] ¹which ⁴entereth into the mouth [²that going into him] ²can defile him [¹defileth the man]: ¹but that which proceedeth out

aa Isa. 29:13. Ezek. 33:31.

b Exod. 20:12, *id.* Deut. 5:16, *id.* Eph. 6:2, *id.* [Quoted as] "The first commandment with promise." Lev. 19:3. Prov. 23:22.

c Exod. 21:17. Lev. 20:9. Deut. 27:14, 16. Prov. 20:20 and 30:17.

d Rom. 14:14, 17, 20, 21, "I know . . . that nothing is unclean of itself; save that to him who accounteth any thing to be unclean, to him it is unclean. . . . Overthrow not for meat's sake the work of God. All things indeed are clean: howbeit it is evil for that man who eateth with offence. It is good not to eat flesh, nor to drink wine, nor to do any thing whereby thy brother stumbleth." See *i* below.

of the mouth, this defileth the man [²but the things which proceed out of the man are those that defile the man].

¹Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying? But he answered and said, 'Every plant which my heavenly Father planted not, shall be rooted up. Let them alone: they are ¹blind guides. And if the blind guide the blind, both shall fall into a pit. ¹²And ²when he was entered into the house from the multitude, ¹Peter answered and said unto him, Declare unto us the parable. And he said, ²Are ye also even yet without understanding [²his disciples asked of him the parable. And he saith unto them, Are ye so without understanding also]? ¹²Perceive ye not, that whatsoever ²from without ¹²goeth ⁶at [¹into] ¹¹the mouth ²into the man, *it* cannot defile him: because it goeth not into his heart, but ¹passeth ¹²into ²his [¹the] ¹²belly, and ²goeth [¹is cast] ¹²out into the draught? ²*This he said*, 'making all meats clean. And he said, 'But the things which proceed out of the mouth come forth out of the heart: and they defile the man [²That which proceedeth out of the man, that defileth the man]. ¹²For ²from ⁴within, ¹²out of the heart ²of men ¹come forth ¹²evil thoughts [²proceed], ¹²murders, adulteries, fornications, thefts, ¹false witness, railings, ²covetings, wickednesses, deceit, lasciviousness, an evil eye [²railing], pride, foolishness: all these evil things proceed from within, and ¹these are the things which ¹²defile the man: ¹but to eat with unwashen hands defileth not the man.

e John 15:1, 5 (§ 136b), "I am the true vine, and my Father is the husbandman." 1 Cor. 3:11.

f Isa. 9:16. Mal. 2:8. Matt. 23:15 (§ 122b). Luke 6:39 (§ 44).

g Matt. 16:9 (§ 68), "Do ye not yet perceive?" *h* 1 Cor. 6:13.

i See on *d* above. Acts 10:13 [Peter's trance]. 1 Tim. 4:4, "Every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer." Tit. 1:15, "To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure: but both their mind and their conscience are defiled."
k Gen. 6:5 and 8:21.

§65. DAUGHTER OF THE SYROPHŒNICIAN WOMAN
HEALED.

Coast of Tyre and Sidon. (No. 43.)

Matt. 15:21-28. Mark 7:24-30.

¹AND Jesus went out thence, and withdrew into the [²And from thence he arose, and went away into the] ²borders [¹parts] ^{1 2}of ^aTyre and ^bSidon. ²And he entered into a house, and would have no man know it: and he could not be hid. ¹And behold, a Canaanitish [²But straightway a] ^{1 2}woman, ²whose little daughter had an unclean spirit, having heard of him, ^{1 2}came ¹out from those borders, ²and fell down at his feet. (Now the woman was a Greek, a Syrophœnician by race.) And she besought him that he would cast forth the demon out of her daughter: ¹and cried, saying, ^cHave mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon. But he answered her not a word. And his disciples came and besought him, saying, Send her away: for she crieth after us. But he answered and said, I was not sent but unto the lost sheep of the house of Israel. But she came and worshipped him, saying, Lord, help me. ^{1 2}And he ¹answered and ^{1 2}said ²unto her, Let the children first be filled; for ^{1 2}it is not meet to take the children's bread and cast it to the ^ddogs. But she ²answered and ¹said [²saith] ²unto him, ^{1 2}Yea, Lord: ^{d d 1}for ^{1 2}even the dogs ²under the table ^{1 2}eat of the ²children's ^{1 2}crumbs ¹which fall from their master's

a 2 Sam. 5:11 and 24:7. 1 Kings 7:13 and 9:13. Isa. 23:1. Ezek. 26:7. Matt. 11:22 (§ 79). Mark 3:8 (§ 42). Acts 12:20 and 21:3, 7.

b Gen. 10:15 and 49:13. Judg. 1:31. 1 Kings 17:9. Jer. 25:22. See on *a* above.

c Matt. 20:30, 31 (§ 109), *id.* [By blind men near Jericho].

d Matt. 7:6 (§ 44), "Give not that which is holy unto the dogs."

dd [I admit all that thou hast said. I am but a Gentile, and it is not suitable for me to receive what belongs to the Jews; give me a Gentile's portion.—Clark.]

table. Then Jesus answered and [²And he] ¹²said unto her, ¹O woman, great is thy faith: ²for this saying go thy way: ¹be it done unto thee even as thou wilt: ²the demon is gone out of thy daughter. ¹And her daughter was healed from that hour. ²And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

§66a. JESUS HEALS A DEAF AND DUMB MAN AND
MANY OTHERS.

The Decapolis. (No. 44.)

Matt. 15:29-31. Mark 7:31-37.

²AND again he went out from the borders of Tyre, and came through Sidon [¹And Jesus departed thence, and came nigh] ¹²unto the sea of Galilee, ²through the midst of the borders of ²Decapolis: ¹and he went up into the mountain, and sat there. ²And ¹they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside from the multitude privately, and put his fingers into his ears, and ¹he spat, and touched his tongue; and looking up to heaven, ¹he sighed, and saith unto him, Ephphatha, that is, Be opened. ¹And his ears were

§65. *c* Matt. 8:10 (§ 45) [Said concerning the centurion whose servant was healed], "I have not found so great faith, no, not in Israel." 9:22 (§ 56) [To the woman healed of an issue of blood], "Daughter, be of good cheer: thy faith hath made thee whole."

§66a. *a* [Decapolis, a country containing ten principal cities, among which were Gadara, Gerasa, Dios and Damascus.] Matt. 4:25 (§ 42). Mark 5:20 (§ 55).

b Matt. 9:32 (§ 57) [He heals a dumb man possessed with a demon]. Luke 11:14 (§ 50a), *id.*

c Mark 8:23 (§ 69). John 9:6 (§ 84) [to heal a blind man], "He spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said, . . . Go, wash in the pool of Siloam (which is by interpretation, Sent)."

d John 11:33, 38, 41 (§ 101) [Jesus at the tomb of Lazarus]. Mark 8:12 (§ 67) [When they sought signs of him], "He sighed deeply in spirit."

e Isa. 35:4-6. Matt. 11:5 (§ 47).

opened, and the bond of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. And they were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak. ¹And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

§66b. JESUS FEEDS FOUR THOUSAND.

The Decapolis. (No. 44.)

Matt. 15:32-39a. Mark 8:1-9.

²IN those days, when there was again a great multitude, and they had nothing to eat [¹And], ¹Jesus [²he] ¹²called unto him his disciples, and ¹said [²saith] ²unto them, ¹²I have ^acompassion on the multitude, because they continue with me now three days, and have nothing to eat: ²and if I [¹and I would not] ¹²send them away fasting, ²to their home, they will [¹lest haply they] ¹²faint in the way; ²and some of them are come from far. And his [¹And the] ¹²disciples ²answered ^aand ¹say unto ¹²him, ¹^bWhence should we have so many loaves in a desert place, as to fill so great a multitude? [²Whence shall one be able to fill these men with bread here in a desert place?] ¹And Jesus saith unto them [²And he asked them], ¹²How many loaves have

f Mark 5:43 (§ 56), *id.*

a "Compassion" [Of Jesus]: Matt. 20:34 (§ 109), Luke 7:13 (§ 46); [Of the good Samaritan] Luke 10:33 (§ 86); [Of the father of the prodigal son] 15:20 (§ 98).

b 2 Kings 4:42, 43 [Of Elisha's feeding one hundred men with twenty loaves].

ye? And they said, Seven, ¹and a few small fishes. ^{1 2}And he ¹commanded [²commandeth] ^{1 2}the multitude to sit down on the ground: and he took ¹the seven loaves ¹and the fishes; and he gave thanks, and [²and having given thanks, he] ^{1 2}brake, and gave to ²his [¹the] ^{1 2}disciples [¹and the disciples to the multitudes.] ²to set before them; and they set them before the multitude. [²And they had a (few small fishes):] ²And having blessed ²the [²them] ²few small fishes, ²he commanded to set these also before them. ^{1 2}And they did ¹all ^{1 2}eat, and were filled; and they took up ¹that which remained over of the broken pieces [²of broken pieces that remained over] ^{1 2}seven baskets ¹full. ^{1 2}And they ¹that did eat ^{1 2}were ²about ^{1 2}four thousand ¹men, beside women and children. ^{1 2}And he sent [²them] ^{1 2}away ¹the multitudes.

§67. THE PHARISEES AND SADDUCEES AGAIN REQUIRE A SIGN.

Near Sea of Galilee. (No. 45.)

Matt. 15:39b and 16:1-4a. Mark 8:10-12.

^{1 2}AND ²straightway he ^{1 2}entered into the boat ²with his disciples, ^{1 2}and came ¹into the borders of Magadan, ¹and ²into the parts of Dalmanutha.

^{1 2}And the Pharisees ¹and Sadducees ^{1 2}came ²forth, and began to question with him, ¹and trying him asked him to shew them [²seeking of him] ^{1 2}a "sign from heaven [²trying

c Matt. 14:19-21 (§ 61), *id.* [Of the five loaves and two fishes which fed five thousand men besides women and children, leaving twelve baskets full of fragments].

d Luke 22:19 (§ 134), *id.* [At the Lord's supper]. 1 Sam. 9:13, "The people will not eat until he [Samuel, the seer] come, because he doth bless the sacrifice: and afterward they eat that be bidden."

a Matt. 12:38, 39 (§ 50b) [when the Jews before demanded a sign from Jesus], "An evil and adulterous generation seeketh after a sign: and there shall no sign be given to it but the sign of Jonah the prophet; for as Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth." John 6:30 (§ 63), "They said, . . . What then doest thou for a sign, that we may see,

him]. ¹But he answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the heaven is red. And in the morning, *It will be foul weather to-day*: for the heaven is red and lowering. Ye know how to discern the face of the heaven; but ye cannot *discern* the signs of the times. ²And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? ¹An evil and adulterous generation seeketh after a sign. ²Verily I say unto you, [¹And] ¹²There shall no sign be given unto [²this generation.] ¹it, but the sign of Jonah.

§68. LEAVEN OF THE PHARISEES.

Sea of Galilee. (No. 46.)

Matt. 16:4b-12. Mark 8:13-21.

¹²AND he left them, and ²again entering into *the boat* ¹departed ²to the other side. ¹²And ¹the disciples [¹came to the other side and—²they] ¹²forgot to take bread: ²and they had not in the boat with them more than one loaf. ¹And Jesus said unto them [²And he charged them, saying], ^{12a}Take heed ¹and ¹²beware of the leaven of the Pharisees ¹and Sadducees, ²and the leaven of Herod. ¹²And they reasoned ¹among themselves, ²one with another, ¹²saying, We ²have [¹took] ¹²no bread. And Jesus perceiving it ²saith [¹said] unto them, ¹O ye of little faith, ¹²why reason ye ¹among yourselves, ¹²because ye have no bread? Do ye not yet perceive, ²neither understand? Have ye your hearts hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? ³When I

and believe thee? What workest thou? Our fathers ate the manna in the wilderness: as it is written, He gave them bread out of heaven to eat [Psa. 78:23-25]. Jesus . . . said, . . . My Father giveth you the true bread out of heaven, . . . I am the bread of life."

^a Luke 12:1 (§ 90), "Beware ye of the leaven of the Pharisees, which is hypocrisy."

^b Matt. 14:17, 21 (§ 61) [account of the feeding of the five thousand].

brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? They say unto him, Twelve. And when the 'seven among the four thousand, how many basketfuls of broken pieces took ye up? And they say unto him, Seven. And he said unto them, Do ye not yet understand [¹neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up]? 'How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees. Then understood they how that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

§69. JESUS HEALS A BLIND MAN AT BETHSAIDA.
(No. 47.)

Mark 8:22-26.

AND they come unto Bethsaida. And they bring to him 'a blind man, and beseech him to touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when 'he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? And he looked up, and said, I see men; for I behold *them* as trees, walking. Then again he laid his hands upon his eyes; and he looked steadfastly, and was restored, and saw all things clearly. And he sent him away to his home, saying, Do not even enter into the village.

c Matt. 15:34, 38 (§ 66b) [account of the feeding of the four thousand].

a Matt. 9:27-34 (§ 57) [healing of two blind men at Capernaum]. John 9:2, 7 (§ 84) [healing the blind man at the pool of Siloam]. Matt. 20:29, 34 (§ 109) [healing of the two blind men near Jericho].

b Mark 7:32, 35 (§ 66a), "they bring unto him one that was deaf, and had an impediment in his speech . . . and [Jesus] put his fingers into his ears, and he spat, and touched his tongue. . . . And his ears were opened . . . and he spake plain." John 9:2 (§ 84), see on *a* above.

§70a. PETER PROFESSES THAT JESUS IS THE CHRIST.

Vicinity of Cæsarea Philippi. (No. 48.)

Matt. 16:13-20. Mark 8:27-30. Luke 9:18-21.

²AND Jesus went forth, and his disciples ⁵and [¹Now when Jesus] ¹came ¹²into the ¹parts ⁵and ²villages ¹²of Cæsarea Philippi. ³And it came to pass, as he was praying apart, the disciples were with him: and ¹³he asked ³them [¹his disciples] ¹³saying [²and in the way he asked his disciples, saying unto them], ¹²³Who do ¹²men ⁵and ³the multitudes ¹²³say that ²³I, ¹the Son of Man, ²³am? [¹is?] ¹²³And they ³answering ¹³said [²told him, saying], ¹Some ³say ¹²³John the Baptist; ³but others ³say [¹some — ²and others] ¹²³Elijah; ¹and others, Jeremiah, ³and [²but] ²³others, ³that [¹or] ¹²³one of the ³old ¹²³prophets ³is risen again. And ¹³he ³said [¹saith] ¹³unto them [²And he asked them], ¹²³But who say ye that I am? ¹³And ¹³Simon ¹²³Peter ¹answered and [³answering] [²answereth and saith] ¹³said ²unto him, ¹²Thou ³art ¹²³the Christ, ¹the Son ¹³of ¹the living ¹³God. ¹And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: ⁴for flesh and blood hath not revealed it unto thee, but ³my Father who is in heaven. And I also say unto thee, that ³thou art [¹Marg., Gr., "Petros"] Peter, and

a Matt. 14:1, 2 (§ 60), "Herod the tetrarch heard the report concerning Jesus, and said unto his servants, This is John the Baptist."

b John 6:68, 69 (§ 63), "Simon Peter answered him, Lord . . . we have believed and know that thou art the Holy One of God."

c Luke 4:41 (§ 34) [The demons said], "Thou art the Son of God. And . . . they knew that he was the Christ." John 1:41 (§ 20), "Andrew . . . saith, . . . We have found the Messiah (which is, being interpreted, Christ)" [*i. e.* Anointed]. 4:25, 42 (§ 27) [the Samaritan woman], "I know that Messiah cometh (who is called Christ)." . . . [the Samaritan converts said], "We have heard for ourselves, and know that this is indeed the Saviour of the world." 11:27 (§ 101) [Martha to Jesus], "thou art the Christ, the Son of God, *even* he that cometh into the world." Acts 9:20. 1 John 4:15 and 5:5. Heb. 1:1-5.

d Eph. 2:8, "by grace have ye been saved through faith; and that not of yourselves; *it is* the gift of God." *e* 1 Cor. 2:9, 10. Gal. 1:15, 16.

f John 1:42 (§ 20) [when Jesus first met Simon], "Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter)." [*i. e.* Rock or Stone].

upon this rock [¹Marg., Gr., "Petra"] I will build my church; and the ¹gates of Hades shall not prevail against it. 'I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. ⁴Then charged he the disciples [²And he charged them] ¹²that they should tell no man ²of him ¹that he was the Christ. [³But he charged them, and commanded them to tell this to no man.]

§70b. JESUS FORETELLS HIS DEATH AND RESURRECTION. TEACHES SELF-DENIAL.

Vicinity of Cæsarea Philippi. (No. 48.)

Matt. 16:21-28. Mark 8:31 to 9:1. Luke 9:22-27.

¹FROM that time began Jesus ^ato shew unto his disciples, how [²And he began to teach them] ¹²that ¹he [³saying] ²³the Son of man ¹²³must ¹go unto Jerusalem, and ¹²³suffer many things, ²³and be rejected ¹³of [²by] ¹²³the elders, and ²the ¹²³chief priests, and ²the ¹²³scribes, and be killed; ²and after three days rise again [¹³and the third day be raised up]. ²And he spake the saying openly. ¹²And Peter took him, and began to rebuke him, ¹saying, Be it far from thee,

g Eph. 2:19, 20, "ye are . . . built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone: in whom each several building, fitly framed together, groweth into a holy temple in the Lord." Rev. 21:14.

h Job 38:17. Psa. 9:13 and 107:17, 18, "Fools because of their transgressions . . . draw near unto the gates of death." Isa. 38:9, 10 [Hezekiah wrote], "I shall go to the gates of the grave."

i Matt. 18:18 (§75b) [to his disciples], "What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven." John 20:22, 23 (§ 168) [to the ten, Thomas being absent, after his resurrection], "Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." *k* Matt. 17:1, 9 (§ 71).

a Matt. 17:22-23 (§ 73) [again he foretells his death soon after he was transfigured]. Matt. 20:17 (§ 107) [a third time he foretells his death, about a week before it occurred].

Lord: this shall never be unto thee. ²But he turning about, and seeing his disciples, rebuked Peter, and saith [¹But he turned, and said unto Peter], ¹²Get thee behind me, ¹Satan: ¹⁴thou art a stumbling-block unto me: ¹²for thou mindest not the things of God, but the things of men.

²And he called unto him the multitude with his disciples, ²³and [³he] ²³said unto ²them ³all [¹Then said Jesus unto his disciples], ¹²³If any man ⁴would come after me, let him deny himself, and take up his cross ³daily, ¹²³and follow me. For whosoever would ⁴save his life shall lose it; ¹²and [³but] ¹²³whosoever shall lose his life for my sake ²and the gospel's, ³the same ¹²³shall ²³save it [¹find it]. ³For what is a man profited, if he [¹For what shall a man be profited, if he shall] [²For what doth it profit a man, to] ¹²³gain the whole world, and ³lose or ¹²³forfeit his ¹²life [³own self]? ²For what should [¹or what shall] ¹²a man give in exchange for his life? ²³For whosoever shall be ²ashamed of me and of my words ²in this adulterous and sinful generation, ³of him shall ²³the Son of man ²also [²shall] ²³be ashamed [²of him] when he ⁴cometh in ³his own glory and [¹For the Son of man shall come in] ¹²³the glory of ¹²his [³the] ¹²³Father ¹²with [³and of] ²³the holy [¹his] ¹²³angels; ¹and then shall

b [Satan means an adversary]. Compare 2 Sam. 19:21, 22. Job 1:7. Psal. 109:6. Zech. 3:2. Matt. 4:10 (§ 18). Mark 3:23 (§ 50a) and 4:15 (§ 52). Luke 10:18 (§ 85).

c Rom. 8:7, "the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be."

d Matt. 10:38, 39 (§ 59), "He that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Luke 14:27 (§ 97), "Whosoever doth not bear his own cross, and come after me, cannot be my disciple." Acts 14:22. 2 Tim. 3:12.

e Luke 17:33 (§ 102), "Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall preserve it." John 12:25 (§ 124).

f Matt. 10:33 (§ 59). Luke 12:9 (§ 90).

g See Rom. 1:16. 2 Tim. 1:8, 11 and 2:12.

h Matt. 25:31 (§ 128), "When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory." Matt. 26:64 (§ 143).

i Dan. 7:10. Zech. 14:5. Jude 14. See Matt. 25:31 on *h* above.

he ⁴render unto every man according to his deeds. ²And he said unto them, ³But I tell you of a truth ⁵and ¹²verily I say unto you, ¹²³There are some ¹³of them that stand here [²here of them that stand by] ¹²³who shall in no wise taste of death, till they see ¹the Son of man coming in his kingdom, ⁵and ²³the ¹kingdom of God ²come with power.

§71. THE TRANSFIGURATION.

Probably on Mt. Hermon in the Region of Casarea Philippi. (No. 49.)

Matt. 17:1-13. Mark 9:2-13. Luke 9:28-36.

¹²AND after six days Jesus taketh [³And it came to pass about eight days after these sayings, he took] ¹²³with him Peter, and ¹²James, and John [³John and James], ¹his brother, ¹²and bringeth them up into a high [³and went up into the] ¹²³mountain ¹²apart ²by themselves ³to pray. ¹²³And ³as he was praying, ¹²he was transfigured before them, ⁵and ³the fashion of his countenance was altered, ¹and his face did shine as the sun. ¹²³And his ¹²garments became ²glistening [³raiment became white] ³and dazzling, ²exceeding ¹²⁶white ¹as the light, ²so as no fuller on earth can whiten them. ¹²And ¹behold, ¹²there appeared ³in glory ¹²unto them, ³two men who were ¹³Moses and ⁴Elijah [²Elijah with Moses]: ²and they were ¹²talking with ²Jesus [¹him — ³And behold, there talked with him (two men, who were Moses and Elijah); who appeared (in glory)], ³and spake of his decease which he was about to accomplish at Jerusalem. Now Peter and they that were

It 2 Cor. 5:10. Rev. 22:12, "Behold, I come quickly: and my reward is with me, to render to each man according as his work is."

l Luke 22:18 (§ 131a), "I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come."

*a "Apart to pray," see Mark 1:35 (§ 35) [prayer before commencing his first tour through Galilee]. Luke 6:12 (§ 43) [*id.* before choosing the twelve]. Matt. 14:23 (§ 62a) [When the people wanted to make him a king by force].*

b Dan. 7:9, "the Ancient of days, . . . whose garment was white as snow." Matt. 28:2 (§ 160), "an angel, . . . his appearance was as lightning, and his raiment white as snow." Rev. 3:4, 5.

c Deut. 34:5, 6.

d 2 Kings 2:11.

with him were ^dheavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him. ^{1 2 3}And ³it came to pass, as they were parting from him, ^{1 2 3}Peter ¹answered and ^{1 2}said unto Jesus, ³Master [¹Lord—²answereth and saith to Jesus, Rabbi], ^{1 2 3}it is good for us to be here: ^{2 3}and ¹if thou wilt ^{2 3}let us make [¹I will make here] ^{1 2 3}three tabernacles [Marg., or, “booths”]: one for thee, and one for Moses, and one for Elijah; ³not knowing what he said. ²For he knew not what to answer: for they became sore afraid. ^{2 3}And ³while he said these things [¹while he was yet speaking] ¹behold, ^{2 3}there came ^{1 2 3}a ¹bright ^{1 2 3}cloud, ³and ^{1 3}overshadowed [²overshadowing] ^{1 2 3}them; ³and they feared as they entered into the cloud. ^{1 3}And ¹behold [²and there came] ^{1 2 3}a voice ³came ^{1 2 3}out of the cloud, ^{1 3}saying, ^{1 2 3}This is my ^{1 2}beloved ^{1 2 3}Son, ⁵my chosen, ¹in whom I am well pleased; ^{1 2 3}hear ye him. ¹And when the disciples heard it, they fell on their face, and were sore afraid. ^{1 3}And ³when the voice came [margin, “was past”], ¹Jesus came and touched them and said, Arise, and be not afraid. ^{1 2}And ²suddenly, ¹lifting up their eyes ⁵and ²looking round about, ^{1 2}they saw no one ²any more, ^{1 2}save Jesus only ²with themselves [³Jesus was found alone].

^{1 2}And as they were coming down from the mountain, ¹Jesus [²he] ²charged ⁴them that they should tell no man what things they had seen [¹commanded them], ¹saying, Tell

dd Dan. 8:18 and 10:9.

e 2 Pet. 1:16, 17, “Our Lord Jesus Christ . . . received from God the Father honour and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased; 18, and this voice we *ourselves* heard borne out of heaven, when we were with him in the holy mount.” [The other two records of voices from heaven to Jesus are] Matt. 3:17 (§ 17) *id.* [when he was baptized]; and John 12:28 (§ 124) [at Jerusalem during passion week], “Father, glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again.”

f Isa. 42:1, “Behold, . . . mine elect, *in whom* my soul delighteth.”

g Deut. 18:15, 17, 19 [Moses to the Jews], “The LORD . . . will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.” [Quoted by Peter.] Acts 3, 22, 23.

h Matt. 16:20 (§ 70a).

the vision to no man, until [²save when] ¹the Son of man ¹be risen [²should have risen] ²again ¹from the dead. ²And they kept the saying: ³and they held their peace, and told no man in those days any of the things which they had seen; ²questioning among themselves what the rising again from the dead should mean. ¹And ¹his disciples [²they] ¹asked him, saying, ¹Why then say the scribes [²The scribes say] ¹that 'Elijah must first come? And he ¹answered and ¹said ²unto them, ¹Elijah indeed cometh ²first, ¹and ¹shall restore [²restoreth] ¹all things: ²and how ¹is it written of the Son of man, that he should suffer many things and be set at nought? ¹But I say unto you, that Elijah is come ¹already, and they knew him not, but ¹did [²and they have also done] ¹unto him whatsoever they listed, ²even as it is written of him. ¹Even so shall the Son of man also suffer of them. Then understood the disciples that he spake unto them of John the Baptist.

§72. JESUS HEALS THE DEMONIAK BOY.

*Probably at foot of Mt. Hermon. Region of Cæsarea Philippi.
(No. 49a.)*

Matt. 17:14-21. Mark 9:14-29. Luke 9:37-43a.

¹AND ²it came to pass, on the next day, ¹when they were come [¹to the multitude] ³down from the mountain [²And when they came] ²to the disciples, they saw a great multitude about them, and scribes questioning with them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him [³a great multitude met him]. ²And he asked them, What question ye with them? ³And behold, a man from the multitude [¹there] ¹came to him ⁵who [¹a man] ¹kneeling to him [²And one of the

† Mal. 4:5, 6. Matt. 11:14 (§ 47) [Of John the Baptist], "this is Elijah, who is to come."

k Psa. 22:6, 16. Isa. 53:2, etc. Dan. 9:26. l Matt. 14:3 (§ 60).

multitude], ²answered him, ¹and ²cried, ¹³saying, ¹Lord, ²³Master, ²I brought unto thee my son, who hath a dumb spirit: ³I beseech thee to look upon my son: for he is mine only child: ¹have mercy on ⁶him [¹my son]: ¹for he is epileptic, and suffereth grievously: for oft-times he fall-eth into the fire, and oft-times into the water: ³and behold, ⁵the [³a] ³spirit taketh him, and he suddenly crieth out: and it teareth him that he foameth, and it hardly departeth from him, bruising him sorely: ²and wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away. ¹²And I ¹brought him ⁵and ²spake ¹²to thy disciples, ³and I besought ⁵them [³thy disciples] ²to [²that they should] ²³cast it out: and they ²were not able [³could not], ¹and they could not cure him. ¹³And Jesus answered and said [²And he answereth them and saith], ¹²O faithless ¹³and perverse ¹²³generation, how long shall I be with you? ³and ¹²how long shall I ¹²³bear with you? bring ³hither thy son [¹²him ¹hither to me] ²unto me. And they brought him unto him. ²³And ³as he was yet a coming, ²when he saw him, straightway the spirit [³the demon] ³dashed him down, and ²³tare ⁴him grievously; ²and he fell on the ground, and wallowed foaming. And he asked his father, How long time is it since this hath come unto him? And he said, From a child. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. And Jesus said unto him, If thou canst! ⁶All things are possible to him that believeth. Straightway the father of the child cried out,

^a Mark 1:26 (§ 33) [In the synagogue at Capernaum], "The unclean spirit, tearing him [the man possessed] and crying with a loud voice, came out of him."

^b Mark 11:22, 23 (§ 115), "Jesus . . . saith, . . . Have faith in God. . . . Whosoever shall say unto this mountain, Be thou taken up and cast into the sea: and shall not doubt in his heart, but shall believe that what he saith cometh to pass, he shall have it. . . . All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." John 11:40 (§ 101), see on *c* below.

and said, I believe: help thou mine unbelief. And when Jesus saw that a multitude came running together, he [³But Jesus] ²rebuked the unclean spirit [¹And Jesus rebuked him; and the demon went out from him], ²saying unto him, thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. And having cried out, and torn him much, he came out: and *the child* became as one dead; insomuch that the more part said, He is dead. But Jesus took him by the hand, and raised him up: and he arose [³and healed the boy]. ³And ⁶Jesus ³gave him back to his father: ¹and the boy was cured from that hour. ³And they were all astonished at the majesty of God.

²And when he was come into the house, his disciples [¹Then] ¹came [¹the disciples] to Jesus apart, and ²asked him privately, *saying*, We could not cast it out; [¹said] ¹Why could we not [¹(not) (we) cast it out]? ¹²And he ²said [¹saith] ¹²unto them, ¹Because of your little faith: for verily I say unto you, If ye have faith as ¹a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. ²This kind can come out by nothing, save by prayer.

§73. JESUS AGAIN FORETELLS HIS DEATH AND RESURRECTION.

Through Galilee. (No. 50.)

Matt. 17:22-23. Mark 9:30-32. Luke 9:43b-45.

²AND they went forth from thence, and passed through Galilee; and he would not that any man should know it. ¹^aAnd while they abode in Galilee, ⁶and [³But] ³while all

^c Luke 17:6 (§ 100), "If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and planted in the sea," etc. See on *b* above.

^a [This is the second foretelling of these things]. Matt. 16:21 (§ 70b), *id.* [The first time, near Caesarea Philippi; the third time was about a week before his death]. Matt. 20:17 (§ 107).

were marvelling at all the things which he did, ¹Jesus [²For he] ²taught [³he said unto] ^{2 3}his disciples, ²and ^{1 2}said unto them, ³Let these words sink into your ears; for ^{1 2 3}the Son of man ^{1 3}shall be [²is] ^{1 2 3}delivered up into the hands of men, ^{1 2}and they shall kill him; ²and when he is killed, after three days he shall rise again [¹and the third day he shall be raised up]. ¹And they were exceeding sorry. ^{2 3}But they ¹understood not ³this [²the] ^{2 3}saying, and ³it was concealed from them, that they should not perceive it: and they ^{2 3}were afraid to ask him ²about this saying.

§74. MIRACLE TO PROVIDE TRIBUTE MONEY.

Capernaum. (No. 51.)

Matt. 17:24-27. Mark 9:33a.

^{1 2}AND ¹when ^{1 2}they ¹were come [²came] ^{1 2}to Capernaum, ¹they that received the ^ahalf-shekel [Marg., Gr., "didrachma"] came to Peter, and said, Doth not your master pay the half-shekel? He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, From strangers, Jesus said unto him, Therefore the ^bsons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened

§73. *b* Luke 18:34 (§ 107) [On the third foretelling of these things], "They understood none of these things: and this saying was hid from them, and they perceived not the things that were said."

§74. *a* [The didrachma was in value about 28 cents, but its purchasing power was then nearly equal to what \$2.50 or \$3.00 are now.] See Exod. 30:13, "This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary (a shekel is twenty gerahs): an half shekel *shall be* the offering of the LORD, . . . every one . . . from twenty years old and above, shall give an offering unto the LORD." 38:26.

b [This in effect was to say, "If this tribute be levied in the name of THE FATHER, then I, THE SON am free"].

his mouth, thou shalt find a 'shekel [Marg., Gr., "stater"]; that take, and give unto them for me and thee.

§75a. GENERAL DISCOURSES WITH HIS DISCIPLES CONCERNING AMBITION, HEALING IN HIS NAME, AVOIDING OFFENCES.

Capernaum. (No. 51.)

Matt. 18:1-9. Mark 9:33b-50. Luke 9:46-50.

¹AND there arose a reasoning among them, "which of them was the greatest [Marg., Gr., "greater"]". ²And when he was in the house he asked them, What were ye reasoning in the way? But they held their peace: for they had disputed one with another in the way, who *was* the greatest. And he sat down, and called the twelve: ⁵and they [¹In that hour] ¹came [¹the disciples] unto Jesus, saying, Who then is greatest in the kingdom of heaven? ²and he saith unto them, If any man ⁵would be first, he shall be last of all, and minister of all. ¹And he called to him a little child, ²and [²he] took ⁵him [²a little child] [³But when Jesus saw the reasoning of their heart, he took a little child] ^{1 2 3}and set him ⁵by his side ^{1 2}in the midst of them; ^{1 2 3}and ²taking him in his arms, he ^{1 2 3}said ^{2 3}unto them, ¹Verily I say unto you. Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall ²humble himself as this little child,

§74. c [The stater was twice the value of the didrachma]. See on a above.

§75a. a Luke 22:24 (§ 131b) [At the Lord's Supper], "There arose also a contention among them, which of them was accounted to be greatest."

b Matt. 20:27, 28 (§ 108) [In reproving the ambition of James and John] "Whosoever would become great among you shall be your minister: and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

c Mark 10:16 (§ 105), "He took them [little children] in his arms, and blessed them." Psa. 131:2. Matt. 19:14 (§ 105), "Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven." 1 Cor. 14:20. 1 Pet. 2:2.

d Matt. 23:11, 12 (§ 122a), "He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled: and whosoever shall humble himself shall be exalted."

the same is the greatest in the kingdom of heaven. And ²³whosoever [¹whoso] ¹²³shall receive ²one of such little children [¹one such little child—³this little child] ¹²³in my name receiveth me: ²³and whosoever ³shall receive [²receiveth] ²³me, receiveth ²not me, but ²³him that sent me; ³for he that is least among you all, the same is great.

³And ²³John ³answered and ²³said ²unto him, ²³Master, 'we saw one casting out demons in thy name: and we forbade him, because he ²followed [³followeth] ²³not ³with ²³us. But Jesus said ³unto him, ²³Forbid him not: ²for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. ²³For he that is ²not against ²us [³you] ²³is for ²us [³you]. ²For ¹whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. And whosoever [¹but whoso] ¹²shall ¹²cause one of these little ones that believe on me to stumble, ²it were better for him if [¹it is profitable for him that] ¹²a great mill-stone ²were [¹should be] ¹²hanged about his neck, ²and he were ²cast into ¹and [¹that he should be] sunk in the depth of ¹²the sea. ¹Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come: but 'woe to that man through whom the occasion cometh! ¹²And if thy ¹hand [¹or thy foot] ¹causeth [²cause] ¹²thee to stumble, cut it off, ¹and cast it from thee: ¹²it is good for

e Num. 11:23 [Of two young men who prophesied only in the camp] "Joshua . . . said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, and that the LORD would put his Spirit upon them."

f 1 Cor. 12:3, "No man speaking in the Spirit of God, saith, Jesus is anathema: and no man can say, Jesus is Lord, but in the Holy Spirit."

g See Matt. 12:30 (§ 50a).

h Matt. 10:42 (§ 59), "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

hh Luke 17:1, 2 (§ 100), *id.*

i Matt. 26:24 (§ 133) [Of Judas], "Woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born."

k Matt. 5:29, 30 (§ 44), *id.* [On the seventh commandment]. See Deut. 13:6.

thee to enter into life maimed [¹or halt], rather than having ²thy ¹²two hands ²to go into hell, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy [¹or] ¹²two feet to be cast ²into hell [Marg., Gr., "Gehenna"] ¹into the eternal fire. ¹²And if thine eye ¹causeth [²cause] ¹²thee to stumble, ¹pluck it out, and ¹²cast it [²out] ¹from thee; ¹²it is good for thee to enter into ²the kingdom of God [¹life] ¹²with one eye, rather than having two eyes to be cast into ¹the ¹²hell ¹of fire; ²where ⁴their worm dieth not, and the fire is not quenched. For every one shall be salted with fire. "Salt is good: but if the salt have lost its saltiness, wherewith will ye season it? "Have salt in yourselves, and ^obe at peace one with another.

§75b. PARABLE OF THE SHEEP GONE ASTRAY. FORGIVENESS TAUGHT. PARABLE OF THE KING RECKONING WITH HIS SERVANTS.

Matt. 18:10-35.

SEE that ye despise not one of these little ones; for I say unto you, that in heaven "their angels do always

l Isa. 66:23, 24, "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto all flesh."

m Matt. 5:13 (§ 44), "Ye are the salt of the earth [Luke 14:34 (§ 97) Salt therefore is good]: but if the salt have lost its savour, wherewith shall it be salted? [*Luke*, seasoned? It is fit neither for the land nor the dunghill: *men* cast it out] it is thenceforth good for nothing, but to be cast out and trodden under foot of men."

n Eph. 4:29. Col. 4:6. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one."

o Rom. 12:18, "If it be possible, as much as in you lieth, be at peace with all men. 14:17-19. 2 Cor. 13:11. Heb. 12:14, "Follow after peace with all men."

a Psa. 34:7, "The angel of the LORD encampeth round about them that fear him, and delivereth them." Heb. 1:14, "Are they [angels] not all ministering spirits, sent forth to do service for the sake of them who shall inherit salvation?"

‘behold the face of my Father who is in heaven. How think ye? ‘If any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

And if thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, ‘thou hast gained thy brother. But if he hear *thee* not, take with thee one or two more, that ‘at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church [Marg., or, “congregation”]: and if he refuse to hear the church also, let him be unto thee ‘as the Gentile and the publican. Verily I say unto you, ‘What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, ‘it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

b Luke 1:19 (§ 3) [To Zacharias], “I am Gabriel, that stand in the presence of God.”

c Luke 15:4-7 (§ 98) [parable of the lost sheep. The parable in Matt. represents a *brother* who has strayed into the paths of sin: while that in Luke is concerned with a *lost* sheep, as the publicans and sinners were considered to be.—*Gardiner*.]

d Jam. 5:19, 20, “he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.”

e Deut. 17:6; 19:15. John 8:17 (§ 83). 2 Cor. 13:1, *id.* Heb. 10:28, “A man that hath set at nought Moses’ law dieth without compassion on *the word of* two or three witnesses.”

f Rom. 16:17. 1 Cor. 5:9. 2 Thess. 3:6, 14. 2 John 9:10.

ff Matt. 16:19 (§ 70a) *id.* [said to Peter]. See John 20:23 (§ 166). 1 Cor. 5:3, 4.

g 1 John 3:22 and 5:14.

Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? ^auntil seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, ⁱUntil seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him who owed him ten thousand ^ktalents [Marg., This talent was probably worth about \$1,161]. But forasmuch as he had not *wherewith* to pay, his lord commanded him ^lto be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt [Marg., Gr., "loan"]. But that servant went out, and found one of his fellow-servants, who owed him a hundred ^mshillings [Marg., about eight pence half-penny]: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

^a Lev. 19:17. Luke 17:3, 4 (§ 100).

ⁱ Matt. 6:14 (§ 44). Mark 11:25 (§ 115). Col. 3:13.

^k [His debt amounted to about twelve millions dollars: while the debt owing to him (one hundred shillings) was about fifteen dollars.]

^l 2 Kings 4:1. Neh. 5:7, 8.

^m See on *k* above.

"So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

§76. OUR LORD'S FINAL DEPARTURE FROM GALILEE.
GOING UP TO THE FEAST OF TABERNACLES.

Through Samaria to Perea. (No. 52.)

Matt. 19:1a. Mark 10:1a. Luke 9:51-53. John 7:2-10.

'Now the feast of the Jews, 'the feast of tabernacles, was at hand. 'His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. 'For even his brethren did not believe on him. Jesus therefore saith unto them, 'My time is not yet come; but your time is alway ready. 'The world cannot hate you; but me it hateth, 'because I testify of it, that its works are evil. Go ye up unto the feast: I go not up unto this feast; because my time is not yet fulfilled. And having said these things unto them, he abode *still* in Galilee.

^{1 2 3}And ^{1 3}it came to pass ¹when Jesus had finished these words [⁴But] ⁴when his brethren were gone up unto the feast ⁵and ³when the days were well nigh come that he should be ⁹received up, ^{1 2}he ²arose ⁶and ¹departed ^{1 2}from

n Prov. 21:13. Matt. 6:12 (§ 44) [the Lord's prayer]. James 2:13, "Judgment is without mercy to him that hath shewed no mercy."

a Lev. 23:34, 42.

b "His brethren," Matt. 12:46 (§ 51) and 13:55 (§ 58), "James, and Joseph, and Simon, and Judas." Acts 1:14.

c Mark 3:21 (§ 10a), "His friends . . . said, He is beside himself."

d See John 2:1-4 (§ 22) and 8:20 (§ 83).

e John 15:18, 19 (§ 136b), "If the world hateth you, ye know that it hath hated me before it hated you."

f John 3:19 (§ 24).

g Mark 16:19 (§ 172b), "he . . . was received up into heaven, and sat down at the right hand of God." Acts 1:2.

¹Galilee [²thence] ⁵and [³he] ³steadfastly set his face to go to Jerusalem [⁴then went he also up] ⁴not publicly, but as it were in secret: ³and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. ^hAnd they did not receive him, because his face was *as though he were* going to Jerusalem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and 'consume them? But he turned, and rebuked them. And they went to another village.

§77. ON THE WAY, THE DEVOTION OF THE NEW DISCIPLES PUT TO THE TEST.

Through Perea. (No. 52.)

Matt. 8:19-22. Luke 9:57-62.

¹³AND ³as they went in the way, ¹there came ³a certain man, ¹a scribe, and ¹³said unto him, ¹Master, ¹³I will follow thee whithersoever thou goest. And Jesus ¹saith [³said] ¹³unto him, The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head. ³And he said unto another, Follow me. But he [¹And another of the disciples] ¹³said ¹unto him, ¹³Lord, "suffer me first to go and bury my father. But ¹Jesus saith [³he said] ¹³unto him, ¹Follow me; and ¹³leave the dead to bury their own dead: ³but go thou and publish abroad the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, ⁶No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

^h See John 4:3, 9, 39 (§ 27) [where many Samaritans did believe on him].

ⁱ 2 Kings 1:10, 12.

^a See 1 Kings 19:19, 20.

^b See Luke 17:32 (§ 102), "Remember Lot's wife."

§78. THE SEVENTY SENT FORTH. (No. 52.)

Luke 10:1-12.

Now after these things the Lord appointed seventy others, and "sent them two and two before his face into every city and place, whither he himself was about to come. And he said unto them, 'The harvest is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes: and salute no man on the way. And into whatsoever house ye shall enter, first say, Peace *be* to this house. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give: for 'the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh. I say unto you, It shall be more tolerable in that day for Sodom, than for that city.

a Matt. 10:1, 5 (§ 59) [the twelve sent forth. Compare the entire section.]

b Matt. 9:37, 38 (§ 59) *id.* [to the twelve]. John 4:34 (§ 27) [on seeing the Samaritans coming to him], "Lift up your eyes, and look on the fields, that they are white already unto harvest."

c Lev. 19:13. Deut. 24:14, 15. 1 Cor. 9:4-15. 1 Tim. 5:18, "the scripture saith [Deut. 25:4], Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer is worthy of his hire."

§79. THE DOOM OF THE IMPENITENT CITIES.

(No. 52.)

Matt. 11:20-24. Luke 10:13-16.

¹THEN began he to upbraid the cities wherein most of his mighty works were done, because they repented not. ¹Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago, ³sitting ¹³a in sackcloth and ashes. Howbeit ¹I say unto you, ¹³it shall be more tolerable for ^bTyre and ^cSidon in the ¹day of ¹³judgment, than for you. And thou, ^dCapernaum, shalt thou be ^eexalted unto heaven? thou shalt ¹go [³be brought] ¹³down unto ^fHades: ¹for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. ³He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

§80. TEN LEPERS CLEANSED.

Probably in Samaria. (No. 53.)

Luke 17:11-19.

AND it came to pass, as they were on the way to Jerusalem, that he was passing along the borders of Samaria and Galilee. And as he entered into a certain village,

^a See Jonah 3:5, 7, 8.^b 2 Sam. 5:11 and 24:7. 1 Kings 7:13 and 9:12. Isa. 23:1. Ezek 26:7. Mark 3:8 (§ 42). Matt. 15:21 (§ 65). Acts 3:7 and 12: 20, 21.^c Gen. 10:15 and 49:13. Judg. 1:31. 1 Kings 17:9. Jer. 25:22, see on ^b above.^d Matt. 4:13-16 (§ 31).^e Isa. 14:13. Jer. 51:53.^f See Ezek. 26:15, 20 and 32:18.

there met him ten men that were lepers, "who stood afar off: and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said unto them, 'Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger? And he said unto him, Arise, and 'go thy way, thy faith hath made thee whole.

a Lev. 13:46 [of the leper], "he shall dwell alone: without the camp *shall* his habitation be."

b Lev. 13:2; 14:2, etc. [the law of the leper's cleansing]. Matt. 8:4 (§ 35) [to the leper cleansed], "go, shew thyself to the priest."

c Mark 10:52 (§ 109) *id.* [to a blind man]. Luke 7:50 (§ 48) *id.* [to a woman . . . who was a sinner . . .]. Matt. 9:20, 22 (§ 56) [the woman healed of an issue of blood], "Daughter, be of good cheer; thy faith hath made thee whole."

PART VI.

FROM THE FEAST OF TABERNACLES TILL CHRIST'S FINAL ARRIVAL AT BETHANY.

Time—About Six Months.

§81. JESUS AT THE FEAST OF TABERNACLES.

Jerusalem, Autumn, A.D. 29. (No. 54.)

John 7:11-52.

THE Jews, therefore, sought him at the feast, and said, Where is he? And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray. Howbeit no man spake openly of him for fear of the Jews.

But when it was now the midst of the feast, Jesus went up into the temple, and taught. The Jews therefore marvelled, saying, How knoweth this man letters, having never learned? Jesus therefore answered them, and said, "My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it is of God, or *whether* I speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and *yet* none of you doeth the law?

^a John 8:28 (§ 83); 12:49 (§ 125) and 14:10, 24 (§ 136a), "The word which ye hear is not mine, but the Father's who sent me."

Why seek ye to kill me? The multitude answered, ^bThou hast a demon: who seeketh to kill thee? Jesus answered and said unto them, I did one work, and ye all marvel because thereof. ^cMoses hath given you circumcision (not that it is of Moses, but ^dof the fathers); and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, ^ebecause I made a man every whit whole on the sabbath? ^fJudge not according to appearance, but judge righteous judgment.

Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? ^gHowbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me. They sought therefore to take him; and no man laid his hand on him, because his hour was not yet come. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, ^hYet a little while am I with you, and I go unto

^b John 8:48, 52 (§ 83), "The Jews . . . said, . . . Say we not well that thou art a Samaritan, and hast a demon? . . . Now we know that thou hast a demon."

^c Lev. 12:3 [law of circumcision].

^d Gen. 17:9, 12 [circumcision given to Abraham].

^e John 5:8, 16 (§ 39).

^f Deut. 1:16, 17. Prov. 24:23, "*It is not good to have respect of persons in judgment.*" John 8:15 (§ 83). Jam. 2:1. ^g Matt. 13:55 (§ 58).

^h John 13:33 (§ 133) [at the Lord's supper], "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come: so now I say unto you." 16:16 (§ 136c).

him that sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto 'the Dispersion among the Greeks, and teach the Greeks? What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?

Now on ^kthe last day, the great *day* of the feast, Jesus stood and cried, saying, 'If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, ^mfrom within him shall flow rivers of living water. But this spake he ⁿof the Spirit, which they that believed on him were to receive: for the Spirit was not yet *given*; because Jesus was not yet ^oglorified. *Some* of the multitude therefore, when they heard these words, said, This is of a truth ^pthe prophet. Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the ^qseed of David, and from Bethlehem, the village ^rwhere David was? So there arose a division in the

ⁱ Isa. 11:12, "The Lord . . . shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Jam. 1:1, "James . . . to the twelve tribes which are of the Dispersion, greeting."

^k Lev. 23:34, 36, "The feast of tabernacles . . . on the eighth day shall be an holy convocation unto you."

^l Isa. 55:1, "Ho, every one that thirsteth, come ye to the waters," etc. John 6:35 (§ 63). Rev. 22:17.

^m Prov. 18:4. Isa. 12:3 and 44:3, 4. John 4:14 (§ 27).

ⁿ Joel 2:28. John 16:7 (§ 136c), "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." Acts 2:17, 18, 32, 38 [Pentecost].

^o John 12:16 (§ 113) [when Jesus rode into Jerusalem], "When Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him."

^p Deut. 18:15, 17. John 1:19, 21 (§ 19); 6:14 (§ 61).

^q Ps. 132:11, "The LORD hath sworn *in* truth unto David: he will not turn from it: Of the fruit of thy body will I set upon the throne." Jer. 23:5. Matt. 2:6 (§ 12) [Mic. 5:2]. Luke 2:4 (§ 8).

^r 1 Sam. 16:1, 4.

multitude because of him. And some of them would have taken him; but no man laid hands on him.

The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? The officers answered, "Never man so spake. The Pharisees therefore answered them, Are ye also led astray? Hath any 'of the rulers believed on him, or of the Pharisees? But this multitude who knoweth not the law are accursed. "Nicodemus saith unto them (he that came to him before, being one of them), "Doth our law judge a man, except it first hear from himself and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and see that "out of Galilee ariseth no prophet.

§82. THE WOMAN TAKEN IN ADULTERY.

Jerusalem. (No. 54.)

John 7:53 to 8:11.

[AND they went every man unto his own house: but Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they say unto him, Master, this woman hath been taken in adultery, in the very act. Now in the law "Moses commanded us to stone such: what then sayest thou of her? And this they said, trying him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger wrote on the ground. But when they continued asking him, he

s Matt. 7:29 (§ 44).

t John 12:42 (§ 125). Acts 6:7. 1 Cor. 1:20, 26, and 2:3.

u John 3:2 (§ 24), and 19:39 (§ 158). *v* Deut. 1:17; 17:8, and 19:15.

w Isa. 9:1, 2 [quoted Matt. 4:15, 16 (§ 31)].

α Lev. 20:10. Deut. 22:22.

lifted up himself, and said unto them, 'He that is without sin among you, let him first cast a stone at her. And again he stooped down, and with his finger wrote on the ground. And they, when they heard it, 'went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the woman, where she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? And she said, No man, Lord. And Jesus said, 'Neither do I condemn thee: go thy way; from henceforth 'sin no more.]

§83. JESUS CONTINUES TEACHING IN THE TEMPLE.
REPROVES THE JEWS. THEY ATTEMPT TO STONE
HIM. HE ESCAPES.

Jerusalem. (No. 54.)

John 8:12-59.

AGAIN therefore Jesus spake unto them, saying, 'I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life. The Pharisees therefore said unto him, 'Thou bearest witness of thyself; thy witness is not true. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye

§82. *b* Deut. 17:6, 7. Rom. 2:1, "Wherein thou judgest another, thou condemnest thyself: for thou that judgest dost practice the same things." Matt. 5:27, 28 (§ 44).

c Rom. 2:22.

d Luke 12:14 (§ 91). John 3:17 (§ 24), "God sent not the Son into the world to judge the world: but that the world should be saved through him." 8:15 (§ 83), "I judge no man."

e John 5:14 (§ 39) *id.* [to the man who had an infirmity thirty-eight years].

§83. *a* John 1:4, 5, 9 (§ 1); 3:19 (§ 24); 9:5 (§ 84), "When I am in the world, I am the light of the world." 12:46 (§ 125).

b John 5:31-34 (§ 39), "Ye have sent unto John, and he hath borne witness unto the truth. But the witness which I receive is not from man."

judge after the flesh; 'I judge no man. Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. Yea and in your law "it is written, that the witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me. They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. These words spake he 'in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

He said therefore again unto them, I go away, and ^sye shall seek me, and shall die in your sin: whither I go, ye cannot come. The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come? And he said unto them, ^sYe are from beneath; I am from above; ^aye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for 'except ye believe that I am *he*, ye shall die in your sins. They said therefore unto him, Who art thou? Jesus said unto them, Even that which I have also spoken unto you from the beginning. I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world. They perceived not that he spake to them of the Father. Jesus therefore said, When ye have ^alifted up the Son of man, ^tthen shall ye know that I am *he*, and *that* I

c John 3:17 (§ 24), see on *d* § 82.

d Deut. 17:6 and 19:15 [quoted 2 Cor. 13:1]. Matt. 18:16 (§ 75b). Heb. 10:23.

e Mark 12:41 (§123).

f John 7:34 (§ 81); 13:33 (§ 133).

g John 3:27, 31 (§ 25).

h John 15:19 (§ 136b) [to his disciples], "If ye were of the world, the world would love its own."

i Mark 16:16 (§ 171), "he that disbelieveth shall be condemned."

k John 3:14 (§ 24), "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." 12:32 (§ 124). Rom. 1:4.

l Rom. 1:3, "Jesus Christ . . . was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead."

do nothing of myself, but ^mas the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for ⁿI do always the things that are pleasing to him. As he spake these things, ^omany believed on him.

Jesus therefore said to those Jews who had believed him, If ye abide in my word, *then* are ye truly my disciples; and ye shall know the truth, and ^pthe truth shall make you free. They answered unto him, ^qWe are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, ^rEvery one that committeth sin is the bondservant of sin. ^sAnd the bondservant abideth not in the house forever: the son abideth forever. If therefore the Son shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you. I speak the things which I have seen with *my* Father: and ye also do the things which ye heard from *your* father. They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were ^t'Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, *even* God. Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from

^m John 3:11 (§ 24).

ⁿ John 4:34 (§ 27); 5:30 (§ 39); 6:38 (§ 63).

^o John 7:31 (§ 81); 10:40, 42 (§ 94); 11:45 (§ 101).

^p Rom. 6:14, 17, 22, and 8:2, "the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." James 1:25 and 2:12.

^q Lev. 25:42. Matt. 3:7, 9 (§ 16) [John the Baptist said], "think not to say, . . . We have Abraham to our father."

^r Rom. 6:16, 20. 2 Pet. 2:19, "of whom a man is overcome, of the same is he also brought into bondage."

^s Gal. 4:30, 31, and 5:1.

^t Rom. 2:28, "he is a Jew, who is one inwardly: and circumcision is that of the heart, in the spirit, not in the letter." 9:7. Gal. 3:7, 29.

God; for neither have I come of myself, but he sent me. Why do ye not understand my speech? *Even* because ye cannot hear my word. "Ye are of *your* father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not. Which of you convicteth me of sin? If I say truth, why do ye not believe me? He that is of God, heareth the words of God: for this cause ye hear *them* not, because ye are not of God. The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a demon? Jesus answered, I have not a demon; but I honour my Father, and ye dishonour me. But I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my word, he shall never see death. The Jews said unto him, Now we know that thou hast a demon. Abraham died, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abraham, who died? and the prophets died: whom makest thou thyself? Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. "Your father Abraham rejoiced to see my day; and he saw it, and was glad. The Jews therefore said unto him, Thou art not yet fifty years old, and hast

u Matt. 13:38 (§ 53). 1 John 3:8, "he that doeth sin is of the devil: for the devil sinneth from the beginning."

v Jude 6.

w Heb. 11:8, etc., "Abraham . . . Isaac and Jacob . . . all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth." Luke 10:24 (§ 85).

thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, ^xI am. ^yThey took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

§84. A MAN BORN BLIND HEALED ON THE SABBATH DAY. CHRIST'S SUBSEQUENT DISCOURSE.

Jerusalem. (No. 54.)

John 9:1 to 10:21.

AND as he passed by, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents: ^abut that the works of God should be made manifest in him. ^bWe must work the works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, ^cI am the light of the world. When he had thus spoken, ^dhe spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of ^eSiloam (which is by interpretation, Sent). He went away therefore, and ^fwashed, and came seeing. The neighbours therefore, and they who saw him aforetime, that he was a beggar, said, Is not this he that sat and

^x Exod. 3:14. Isa. 9:6, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." John 17:1, 5, 24 (§ 137). Col. 1:17. Rev. 1:8.

^y John 10:25, 31, 39 (§ 94).

^a See John 11:4 (§ 101) [of Lazarus], "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby."

^b John 4:34 (§ 27), "My meat is to do the will of him that sent me, and to accomplish his work." 12:35 (§ 124), and 17:1, 4 (§ 137).

^c John 1:5, 9 (§ 1) "the light shineth in the darkness: and the darkness apprehended it not. . . . There was the true light, *even the light which lighteth every man, coming into the world.*" 3:19 (§ 24); 8:12 (§ 83).

^d Mark 7:33 (§ 66a); 8:23 (§ 69).

^e Neh. 3:15.

^f See 2 Kings 5:14 [Of Naaman the leper].

begged? Others said, It is he: others said, No, but he is like him. He said, I am *he*. They said therefore unto him, How then were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. And they said unto him, Where is he? He saith, I know not.

They bring to the Pharisees him that aforetime was blind. Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, ^gHe is a prophet. The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered and said, We know that this is our son, and that he was born blind: but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself. These things said his parents, because ^hthey feared the Jews: for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a

^g John 4:19 (§ 27).

^h John 12:42 (§ 125); 19:38 (§ 158).

ⁱ John 16:2 (§ 136c).

sinner. He therefore answered, Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see. They said therefore unto him, What did he to thee? how opened he thine eyes? He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again? Would ye also become his disciples? And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. We know that God hath spoken unto Moses: but as for this man, we know not whence he is. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and *yet* he opened mine eyes. ^kWe know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the ^lSon of God? He answered and said, And who is he, Lord, that I may believe on him? Jesus said unto him, Thou hast both seen him, and ^mhe it is that speaketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, ⁿFor judgment came I into this world, that ^othey who see not may see; and that they who see may become blind. Those of the Pharisees that were with him heard these things, and said unto him, ^pAre we also blind?

^k Job 27:9. Psal. 66:18. Prov. 15:29, "The LORD is far from the wicked: but he heareth the prayer of the righteous." Jer. 11:11 and 14:12. Zach. 7:13.

^l Matt. 14:33 (§ 62a); 13:16 (§ 70a).

^m John 4:25, 26 (§ 27) [At Jacob's well], "The woman saith, . . . I know that Messiah cometh (who is called Christ). Jesus saith unto her, I that speak unto thee am *he*."

ⁿ John 5:22, 27 (§ 39); 12:47 (§ 125). ^o Matt. 13:13 (§ 52).

^p Rom. 2:17, etc.

Jesus said unto them, 'If ye were blind, ye would have no sin; but now ye say, We see: your sin remaineth.

CHRIST THE SHEPHERD.

Verily, verily, I say unto you, he that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Jesus therefore said unto them again, Verily, verily, I say unto you, I am the 'door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have *it* abundantly. I am the 'good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and 'leaveth the sheep, and fleeth, and the wolf snatcheth them, and

q John 15:22 (§ 136b), "If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin."

r John 14:6 (§ 136a), "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." Eph. 2:13-18, ". . . through [Christ] we . . . have our access in one Spirit unto the Father."

s Isa. 4:11. Ezck. 34:11, 23, ". . . I will set up one shepherd over them, and he shall feed them, *even* my servant David: he shall feed them, and he shall be their shepherd." Heb. 13:20, ". . . the great shepherd of the sheep . . . *even* our Lord Jesus."

t Zech. 11:15, 16, 17.

scattereth *them*: *he fleeth* because he is a hireling, and careth not for the sheep. I am the good shepherd; and "I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and "I lay down my life for the sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice; and they shall become "one flock, one shepherd. Therefore doth the Father love me, "because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. "This commandment received I from my Father.

There arose "a division again among the Jews because of these words. And many of them said, He hath "a demon, and is mad; why hear ye him? Others said, These are not the sayings of one possessed with a demon. "Can a demon open the eyes of the blind?

§85. THE RETURN OF THE SEVENTY.

Near Jerusalem. (No. 55.)

Matt. 11:25-30. Luke 10:17-24.

"AND the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name. And he said unto them, I beheld "Satan fallen as lightning from heaven. Behold, "I have given you authority to tread upon serpents and scorpions, and over all the power

u 2 Tim. 2:19, " . . . The Lord knoweth them that are his."

v John 15:13 (§ 136b).

w Ezek. 37:21, 24. 1 Pet. 2:25.

x Isa. 53:7, 12. Heb. 2:9.

y John 6:38 (§ 63). Acts 2:22, 24, 32, "This Jesus did God raise up, whereof we all are witnesses."

z "Division." See John 7:43 (§ 81).

a "Hath a demon." See John 7:16, 19, 20 (§ 81); 8:48, 52 (§ 83).

b Psa. 146:8, "The LORD openeth the eyes of the blind."

c [Seventy sent forth.] See Luke 10:1 (§ 78).

b John 12:31 (§ 124); 16:8, 11 (§ 136c). Rev. 12:7, 8, 9.

c Mark 16:18 (§ 171). Acts 28:3, 5 [Paul on the island of Melita].

of the enemy: and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that "your names are written in heaven."

¹At that season ³in that same hour ¹Jesus [³he] ³rejoiced in the Holy Spirit, ⁶and ¹answered ¹³and said, I thank thee, O Father, Lord of heaven and earth, that thou didst ⁶hide these things from the wise and understanding, and didst reveal them ⁷unto babes; yea, Father, for so it was well-pleasing in thy sight.

¹³All things have been delivered unto me of my Father: and no one knoweth ³who ¹³the Son ³is, ¹³save the Father: ¹neither doth any know [³and] ³who ¹³the Father ³is, ¹³save the Son, and he to whomsoever the Son willeth to reveal *him*.

¹Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and ¹learn of me; for I am meek and lowly in heart: and ¹ye shall find rest unto your souls. For ⁴my yoke is easy, and my burden is light.

³And turning to the disciples, he said privately, *'Blessed are the eyes which see the things that ye see: for I say unto you, that ^mmany prophets and kings desired to*

d Exod. 32:32. Psal. 69:19, 28. Dan. 12:1. Phil. 4:3, " . . . whose names are in the book of life." Heb. 12:23. Rev. 13:1, 8; 20:12 and 21:2, 27.

e 1 Cor. 1:19, 27, "It is written [Isa. 29:14] I will destroy the wisdom of the wise, and the discernment of the discerning will I bring to nought."

f See Psal. 8:2, "Out of the mouth of babes and sucklings hast thou ordained strength."

g Matt. 28:18 (§ 171) [After his resurrection], "All authority hath been given unto me in heaven and on earth." John 3:35 (§ 25); 13:3 (§ 132); 17:2 (§ 137). 1 Cor. 15:27.

h John 13:15 (§ 132). Phil. 2:5, 7, 8. 1 Pet. 2:21, "Christ also suffered for you, leaving you an example, that ye should follow his steps."

i Jer. 6:16, "Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

k 1 John 5:3, " . . . his [God's] commandments are not grievous."

l Matt. 13:16, 17 (§ 52), *id.*, "Blessed are . . . heard them not."

m 1 Pet. 1:10, 11, "Concerning which salvation the prophets sought and searched diligently."

see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

§86. PARABLE OF THE GOOD SAMARITAN.

Near Jerusalem. (No. 55.)

Luke 10:25-37.

AND behold, a certain "lawyer stood up and tried him, saying, Master, what shall I do to 'inherit eternal life? And he said unto him, What is written in the law? how readest thou? "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; "and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and 'thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbour? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest ^x was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain 'Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up

a "Lawyer." See Matt. 22:35 (§ 120c). Luke 7:30 (§ 47); 11:45, 46, 52 (§ 89); 14:3 (§ 96). Titus 3:13.

b Matt. 19:16 (§ 106a), [The rich young ruler] "came to him and said, Master, what good thing shall I do, that I may have eternal life? . . . If thou wouldst enter into life, keep the commandments. He saith . . . Which? Jesus said, Thou shalt not kill," etc. 22:35, 40 (§ 120c), [Where Jesus said] "On these two commandments hangeth the whole law, and the prophets."

c Deut. 6:5, "Thou . . . soul, and with all thy might."

d Lev. 19:18, *id.*

e Lev. 18:5, with Neh. 9:29. Ezek. 20:11, 13, 21. Rom. 10:5.

f John 4:9 (§ 27), "Jews have no dealings with Samaritans."

of the priest had lived at Jericho.

his wounds, pouring on *them* oil and wine: and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two ⁹shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

§87. JESUS AT THE HOUSE OF MARTHA AND MARY.

Bethany. (No. 56.)

Luke 10:38-42.

Now as they went on their way, he entered into a certain village: and a certain woman named ^aMartha received him into her house. And she had a sister called Mary, who also had ^bsat at the Lord's feet, and heard his word. But Martha was cumbered [Marg., Gr., "distracted"] about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered, and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

g [The two shillings were about 34 cents: allowing tenfold for difference in purchasing power, the deposit was about the same as \$3.40 would be now.] See note *b* on § 120a.

a John 11:1, 6 (§ 101), "Mary and her sister Martha . . . Now Jesus loved Martha, and her sister, and Lazarus." 12:1, 2, 3 (§ 112), "Jesus . . . came to Bethany . . . they made him a supper there: and Martha served. . . . Mary . . . took . . . and anointed the feet of Jesus."

b Luke 8:35 (§ 55). Acts. 22:3, "I [Paul] am a Jew . . . brought up . . . at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers."

§88. THE DISCIPLES AGAIN TAUGHT HOW TO PRAY.

Judæa. (No. 57.)

Luke 11:1-13.

AND it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. And he said unto them, When ye pray, say, "Father [Marg., some read, "Our Father who art in heaven"], Hallowed be thy name. Thy kingdom come [Marg., some add, "Thy will be done, as in heaven, so on earth"]. Give us day by day our daily bread. And forgive us our sins: for we ourselves also forgive every one that is indebted to us. And bring us not into temptation [Marg., some add, "but deliver us from the evil one" (or, "from evil")].

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves: for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of

a Matt. 6:9, etc. (§ 44) *id.* [The Lord's prayer in sermon on the mount, more than a year before this].

b See Luke 18:7, 8 (§ 103) [parable of the importunate widow and the unjust judge], ". . . shall not God avenge his elect, who cry to him day and night, and yet he is long suffering over them? . . . he will avenge them speedily."

c "Ask . . . seek . . . knock," Matt. 7:7, 8 (§ 44) *id.*—21:22 (§ 115) [To the disciples on cursing the fig tree], "all things, whatsoever ye shall ask in prayer, believing, ye shall receive." James 1:5, 6. 1 John 3:22.

you that is a father shall "his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or *if* he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

§89. JESUS DINES WITH A PHARISEE. PRONOUNCES
WOES AGAINST THE PHARISEES.

Judæa. (No. 57.)

Luke 11:37-54.

Now as he spake, a Pharisee asketh him to dine [*Marg., Gr., "breakfast"*] with him: and he went in, and sat down to meat. "And when the Pharisee saw it, he marvelled that he had not first bathed himself before dinner. And the Lord said unto him, Now do ye Pharisees 'cleanse the outside of the cup and of the platter; but your 'inward part is full of extortion and wickedness. Ye foolish ones, did not he that made the outside make the inside also? Howbeit give for alms those things which are within; and behold, all things are clean unto you.

But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone. Woe unto you Pharisees! for ye love the chief

d Matt. 7:9-11 (§ 44) *id.* but for "give the Holy Spirit," Matthew reads "give good things."

a Mark 7:3 (§ 64), "The Pharisees, and all the Jews, except they wash their hands diligently, eat not . . . and *when they come* from the market-place, except they bathe themselves, they eat not: and many other things . . . washings of cups, and pots, and brasen vessels."

b Matt. 23:25 (§ 122b), *id.* [compare the woes pronounced against the Pharisees and lawyers in both sections, both text and notes].

c See § 64. Titus 1:15.

seats in the synagogues, and the salutations in the market places. Woe unto you! for ye are ^das the tombs which appear not, and the men that walk over *them* know it not.

And one of the lawyers answering saith unto him, Master, in saying this thou reproachest us also. And he said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build *their tombs*. Therefore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the ^eblood of Abel unto the blood of ^fZachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation. Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

And when he was come out from thence, the scribes and the Pharisees began to press upon *him* vehemently, and to provoke him to speak of many things; laying wait for him, ^gto catch something out of his mouth.

^d Psa. 5:9, "Their inward part is very wickedness: their throat is an open sepulchre."

^e Gen. 4:8, "Cain rose up against Abel his brother, and slew him."

^f 2 Chro. 24:20, 21, "Zachariah the son of Jehoiada the priest . . . said, . . . Thus saith God, . . . because ye have forsaken the LORD, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD."

^g Mark 12:13 (§ 120a), "they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk."

§90. JESUS DISCOURSES UPON HYPOCRISY AND WORLDLINESS.

Judæa. (No. 57.)

Luke 12:1-12.

IN the meantime when the many thousands of the multitude were gathered together, insomuch that they trode upon another, he began to say unto his disciples first of all, Beware ye of the ^aleaven of the Pharisees, which is hypocrisy. But there is ^bnothing covered up, that shall not be revealed: and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. And I say unto you ^cmy friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell [*Marg., Gr., "Gehenna"*]; yea, I say unto you, Fear him. Are not five sparrows sold for two pence? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. And I say unto you, Every one who shall ^dconfess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels of God. And everyone who shall

a Mark 8:15 (§ 68), "Take heed, beware of the leaven of the Pharisees and the leaven of Herod. And they reasoned one with another, saying, We have no bread."

b Matt. 10:25, 26 (§ 59), "If they have called the master of the house Beelzebub, how much more shall they call them of his household! Fear them not therefore: for there is nothing covered, that shall not be revealed: and hid, that shall not be known."

c John 15:14, 15 (§ 136b) [to his disciples], "No longer do I call you servants: . . . but I have called you friends."

d [Confess . . . deny] compare Matt. 10:32, 33 (§ 59), and Mark 8:38 (§ 70b). 2 Tim. 2:12, "if we shall deny him, he also will deny us." 1 John 2:23.

speak a word against the Son of man, it shall be forgiven him: but unto him that 'blasphemeth against the Holy Spirit it shall not be forgiven. And when they 'bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say.

§91. HE REFUSES TO DIVIDE AN INHERITANCE. THE PARABLE OF THE RICH MAN.

Judæa. (No. 57.)

Luke 12:13-21.

AND one out of the multitude said unto him, Master, bid my brother divide the inheritance with me. But he said unto him, Man, who made ^ame a judge or a divider over you? And he said unto them, ^bTake heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, 'Soul [^cMarg., or "life"] thou hast

^e [Blasphemy against the Holy Spirit] Matt. 12:31, 32 (§ 50a). 1 John 5:16.

^f [Of answering when before rulers, etc.] Matt. 10:19 (§ 59), and Luke 21:14 (§ 126b).

^a John 18:36 (§ 146), "My kingdom is not of this world."

^b 1 Tim. 6:7, 9, 10, "they that are minded to be rich fall into temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows."

^c Eccles. 11:9, "Rejoice, O young man, in thy youth: . . . but know thou, that for all these *things* God will bring thee into judgment." 1 Cor. 15:32, "If the dead are not raised, let us eat and drink, for to-morrow we die." James 5:1, 5.

much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy ^dsoul required of thee; and ^ethe things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is ^fnot rich toward God.

§92. FURTHER INSTRUCTIONS. PARABLE OF THE SERVANTS WHO WAITED FOR THEIR LORD.

Judæa. (No. 57)

Luke 12:22-59.

AND he said unto his disciples, Therefore I say unto you, "Be not anxious for *your* life [*Marg.*, or, "soul"] what ye shall eat; nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and ^gGod feedeth them: of how much more value are ye than the birds! And which of you by being anxious can add a cubit unto the measure of his life? If then ye are not able to do even that which is least, why are ye anxious concerning the rest? Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more

^d Job 27:8, "What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" *Psa.* 52:7. *James* 4:14.

^e *Psa.* 39:6, "He heapeth up *riches*, and knoweth not who shall gather them." *Jer.* 17:11.

^f *Matt.* 6:20 (§ 44), "lay up for yourselves treasures in heaven." *Luke* 12:33 (§ 92), "Make for yourselves purses which wax not old, a treasure in the heavens that faileth not." *1 Tim.* 6:17, 18, 19. *James* 2:5.

^g [Of anxiety and God's care, see same in] *Matt.* 6:25-33 (§ 44) [sermon on the mount.]

^h *Job* 38:41. *Psa.* 147:9, "He giveth to the beast his food, *and* to the young ravens which cry."

shall he clothe you, O ye of little faith? And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Howbeit seek ye his kingdom, and these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; 'make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.

'Let your loins be girded about, and 'your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. 'Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants*. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ye also ready: for in an hour that ye think not the Son of man cometh.

And Peter said, Lord, speakest thou this parable unto us, or even unto all? And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you,

c Matt. 6:20-33 (§ 44), "lay up for yourselves treasures in heaven."

d Eph. 6:14. 1 Pet. 1:13, "girding up the loins of your mind."

e Matt. 25:1-13 (§ 127) [the parable of the ten virgins].

f [Of faithful and evil servants waiting for their lord, compare] Matt. 24:32-51 (§ 126c).

that he will set him over all that he hath. But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maid-servants, and to eat and drink, and to be drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes*; but he ^gthat knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

I came to cast fire upon the earth; and what do I desire, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! ^hThink ye that I am come to give peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and ^{hh}son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

And he said to the multitudes also, When ye see ⁱa cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. And when ye see a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass. Ye hypocrites, ye know how to

^g Lev. 5:17, "If a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD: though he wist it not, yet is he guilty, and shall bear his iniquity." 1 Tim. 1:12, 13, "though I was . . . a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief."

^h Matt. 10:34 (§ 59) [not peace but a sword]. ^{hh} Mic. 7:6.

ⁱ Matt. 16:1, 2 (§ 67) [on forecasting the weather].

interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time? And why even of yourselves judge ye not what is right? For as thou art going with thine ^kadversary before the magistrate, 'on the way give diligence to be quit of him; lest haply he drag thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison. I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

§93. SLAUGHTER OF CERTAIN GALILÆANS. PARABLE OF THE BARREN FIG TREE. A WOMAN HEALED ON THE SABBATH. PARABLES OF THE MUSTARD SEED AND LEAVEN.

Judæa. (No. 57.)

Luke 13:1-21.

Now there were some present at that very season who told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And he answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? I tell you, Nay: but, except ye repent, ye shall all in like manner perish. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? I tell you Nay: but, except ye repent, ye shall all likewise perish.

BARREN FIG TREE.

And he spake this parable: "A certain man had a fig

^k Prov. 25:8. Matt. 5:25 (§ 44), "Agree with thine adversary quickly," etc.

^l See Psa. 32:6. Isa. 55:6.

^a Isa. 5:1-7 [parable of the vineyard that produced no fruit, "the vineyard of the Lord of hosts" which was], "the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, and behold oppression: for righteousness, but behold a cry." Matt. 21:18, 19 (§ 114a) [of the barren fig tree which Jesus cursed].

tree planted in his vineyard ; and he came seeking fruit thereon, and found none. And he said unto the vine-dresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit thenceforth, *well*; but if not, thou shalt cut it down.

And he was teaching in one of the synagogues on the sabbath day. And behold, a woman who had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. And he laid his hands upon her: and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, ^bThere are six days in which men ought to work: in them therefore come and be healed, and not ^con the day of the sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath? And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

GRAIN OF MUSTARD SEED. (See §53.)

He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it? It is like unto ^da

^b Exod. 20:9.

^c Matt. 12:10 (§ 41) [healing on the sabbath], also Luke 14:3-5 (§ 96).

^d [The parables of the grain of mustard seed and of leaven in meal are given again in Matt. 13:31-33 (§ 53).]

grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof.

LEAVEN IN MEAL. (See §53.)

And again he said, Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three measures [Marg. The word in the Greek denotes the Hebrew, Seah, a measure containing nearly a peck and a half.] of meal, till it was all leavened.

§94. JESUS IN JERUSALEM AT THE FESTIVAL OF THE DEDICATION. HE RETIRES TO BETHABARA.

Beyond Jordan. (Nos. 58 and 59.) Dec., A.D. 29.

John 10:22-42.

AND it was "the feast of the dedication at Jerusalem: it was winter; and Jesus was walking in the temple in 'Solomon's porch. The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. Jesus answered them, I told you, and ye believe not: 'the works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep. ^dMy sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and 'they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given *them* unto me, is greater than all; and no one is able to snatch *them* out of

^a [This feast was a yearly commemoration of the cleansing and rededication of the temple, when polluted by Antiochus Epiphanes, about 165 B.C.]

^b "Solomon's porch," Acts 3:11 and 5:12.

^c John 5:36 (§ 39).

^d John 10:4, 14 (§ 84).

^e John 6:37-39 (§ 63), "this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day."

the Father's hand. I and the Father are one. The Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, ^aI said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, ^bwhom the Father sanctified [Marg., or "consecrated "] and sent into the world, Thou blasphemest; because I said, I am *the* Son of God? If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. They sought again to take him: and he went forth out of their hand.

And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. And many believed on him there.

^f John 8:58, 59 (§ 83), "Jesus said, . . . Before Abraham was born, I am. They took up stones therefore to cast at him."

^g John 5:18 (§ 39), "the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God." See note *a*, § 171.

^h Psa. 82:1, 6 [The psalmist is exhorting judges called "gods" as representing God's judicial sovereignty, Rom. 13:4], "God standeth in the congregation of the mighty: he judgeth among the gods. . . . I have said, Ye are gods: and all of you are children of the Most High."

ⁱ Rom. 13:1, "there is no power but of God: and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God."

^k John 6:27 (§ 63), "the Son of man . . . for him the Father, *even* God, hath sealed." 17:19-21 (§ 137), "for their sakes I sanctify myself, that they themselves also may be sanctified in truth."

^l John 1:23 (§ 19), "Bethany beyond Jordan [or Bethabara], where John was baptizing."

§95a. OUR LORD JOURNEYS TOWARD JERUSALEM.

Perea. (No. 60.)

Matt. 19:1b, 2. Mark 10:1b. Luke 13:22.

¹²AND ⁵Jesus ¹came [²cometh] ¹²into the borders of Judæa, ²and ¹²beyond Jordan; and ¹great ¹²multitudes ²come together unto him again, ⁵and ¹followed him: and he healed them there, ²and, as he was wont, he taught them again. ³And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem.

§95b. HE TEACHES ON THE WAY, AND IS WARNED AGAINST HEROD.

Perea. (No. 60.)

Luke 13:23-35.

AND one said unto him, Lord, are they few that are saved? And he said unto them, "Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. ⁶When once the master of the house is risen up, and ¹hath shut to the door, and ye begin to stand without, and to knock at the door, saying, ⁴Lord, open to us; and he shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; and he shall say, ¹I tell you, I know

a Matt. 7:13 (§ 44) [sermon on the mount], "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it."

b See Ps. 32: 5, 6. Isa. 55:6, "Seek ye the LORD while he may be found, call ye upon him while he is near."

c Matt. 15:10 (§ 64) [Parable of the virgins].

d Luke 6:46 (§ 44), "Why call ye me, Lord, Lord, and do not the things which I say?"

e Matt. 7:22, 23 (§ 44) [sermon on the mount].

not whence ye are; ^fdepart from me, all ye workers of iniquity. There shall be ^gthe weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are ^hlast who shall be first, and there are first who shall be last.

In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. And he said unto them, Go and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third *day* I am perfected. [Marg., or, "I end my course."] Howbeit I must go on my way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem. 'O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not! Behold, ^kyour house is left unto you *desolate*: and I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord.

^f Psa. 6:8 *id.* Matt. 25:31, 41 (§ 128) [scene of the last judgment].

^g [Jews and others at judgment "weeping and gnashing of teeth."] Matt. 8:11, 12 (§ 45), and 13:41, 42 (§ 53), and 24:51 (§ 126c).

^h "Last first," etc. Matt. 19:30 (§ 106a) and 20:16 (§ 106b).

ⁱ [Similar, and some think, the same lamentations over Jerusalem.] Matt. 23:37-39 (§ 122b) [Compare text and notes].

^k Lev. 26:21, 31, 32. Psa. 69:25. Isa. 1:7. Dan. 9:26, 27. Micah 3:12, "Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

§96. JESUS DINES WITH A PHARISEE ON THE SABBATH.
HEALS A MAN WITH DROPSY. PARABLE OF THE
GREAT SUPPER.

Perea. (No. 60.)

Luke 14:1-24.

AND it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. And behold, there was before him a certain man who had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, 'Is it lawful to heal on the sabbath, or not? But they held their peace. And he took him, and healed him, and let him go. And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? And they could not answer again unto these things.

And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them, 'When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place: and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher; then shalt thou have glory in the presence of all that sit at meat with thee. For every one 'that exalteth himself

a Matt. 12:10, etc. (§ 41) and Luke 13:14, 15 (§ 93) [healing on the sabbath].

b Prov. 25:6, 7, "Put not forth thyself in the presence of the king, and stand not in the place of great men: for better it is that it be said unto thee, Come up hither: than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen."

c Matt. 23:12 (§ 122a), *id.* Luke 18:14 (§ 103), *id.* Job 22:29. Psal. 18:27. Prov. 29:23. 1 Pet. 5:5, 6, "God resisteth the proud, but giveth grace to the humble [James 4:6]. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

shall be humbled; and he that humbleth himself shall be exalted.

And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

And when one of them that sat at meat with him heard these things, he said unto him, "Blessed is he that shall eat bread in the kingdom of God. But he said unto him, 'A certain man made a great supper: and he bade many: and he sent forth his servant at supper time to say to them that were bidden, Come: for *all* things are now ready. And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And the servant said, Lord, what thou didst command is done, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled.

d Rev. 19:9, "Blessed are they who are bidden to the marriage supper of the Lamb."

e Matt. 22:2-14 (§ 119) [A similar parable—the parable of the marriage of the king's son, showing the rejection of the Jews and the calling of the Gentiles].

For I say unto you, that none of those men that were bidden shall taste of my supper.

§97. WHAT IS REQUIRED OF CHRIST'S DISCIPLES.

Perea. (No. 60.)

• Luke 14:25-35.

Now there went with him great multitudes: and he turned, and said unto them, If any man cometh unto me, and ^hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not ^hbear his own cross, and come after me, cannot be my disciple. For who of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassy, and asketh conditions of peace? So therefore whosoever he be of you that renounceth not all that he hath, cannot be my disciple. ^hSalt therefore is good: but

^f Matt. 21:43 (§ 118) [To the Jews], "The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." Acts 13:45, 46 [Paul turning from the Jews to the Gentiles].

^a Matt. 10:37 (§ 59), "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me."

^b See on *a* above. Matt. 16:24 (§ 70b).

^c Matt. 5:13 (§ 44), "Ye are the salt of the earth," etc. Mark 9:49, 50, (§ 75a), "Every one shall be salted with fire. Salt is good: but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another." Col. 4:6.

if the salt have lost its savour, wherewith shall it be seasoned? It is fit neither for the land nor for the dung-hill: *men* cast it out. He that hath ears to hear, let him hear.

§98. PARABLES AND TEACHINGS.

Perea. (No. 60.)

Luke 15:1-32.

Now all the publicans and sinners were drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

THE LOST SHEEP.

15:3-7.

And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, that need no repentance.

THE LOST PIECE OF SILVER.

15:8-10.

Or what woman having ten pieces [Marg., Gr., "drachma," a coin worth about eight pence] of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek dili-

a Matt. 9:10 (§ 37).

b Acts 11:1, 3, 18. Gal. 2:11, 12, [Peter] "Did eat with the Gentiles."

c Matt. 18:12-14 (§ 75b) [Parable of the lost sheep. The parable in Matthew represents a brother who has strayed into the paths of sin: while that in Luke is concerned with a lost sheep, as the publicans and sinners were considered to be.—*Gardiner*]. Matthew adds, "Even so it is not the will of your Father who is in heaven, that one of these little ones should perish."

gently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

THE PRODIGAL SON.

15:11-32.

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of *thy* [Marg., Gr., "the "] substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks [Marg., Gr., "the pods of the carob tree "] that the swine did eat: and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. "But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him [Marg., Gr., "kissed him much "]. And the son said unto him, Father, I have sinned against heaven, and 'in thy sight: I

d Eph. 2:13, 17, "Now in Christ Jesus ye that once were far off are made nigh in the blood of Christ, . . . he came and preached peace to you that were far off, and peace to them that were nigh."

e Psal. 51:4, "Against thee, thee only, have I sinned, and done *this* evil in thy sight."

am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, *and* kill it, and let us eat, and make merry: for this ^fmy son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother has come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in: and his father came out, and intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and *yet* thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, who hath devoured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, Son [Marg., Gr., "child"], thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive *again*; and *was* lost, and is found.

§99a. THE PARABLE OF THE UNJUST STEWARD.

Perea. (No. 60.)

Luke 16:1-8.

AND he said also unto the disciples, There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship: for thou

^f Eph. 2:1, "You *did* he *quicken*, when ye were dead through your trespasses and sins." 5:14. Rev. 3:1.

canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? And he said, "A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred ^bmeasures of wheat. He saith unto him, Take thy bond, and write fourscore. And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than ^cthe sons of the light.

§99b. THE RIGHT USE OF RICHES.

Luke 16:9-13.

AND I say unto you, "Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. ^bHe that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is

§99a. ^a [The Hebrew "bath" was about seven gallons and four pints.] See Ezek. 45:10, 11, 14.

^b [The Hebrew "cor" was probably about eight bushels.] See Ezek. 45:14.

^c John 12:36 (§ 124). Eph. 5:8, "Ye were once darkness, but are now light in the Lord: walk as children of light." 1 Thess. 5:5.

§99b. ^a Dan. 4:27. Matt. 6:19 (§ 44); 19:16, 21 (§ 106a). 1 Tim. 6:17, 19, "Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is *life* indeed."

^b [words of approval] Matt. 25:21 (§ 127) [parable of the talents]. Luke 19:17 (§ 111) [parable of the pounds].

unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? And if ye have not been faithful in that which is another's, who will give you that which is your own? 'No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

JESUS REPROVES THE PHARISEES.

16:14-18.

And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is 'exalted among men is an abomination in the sight of God. 'The law and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. 'But it is easier for heaven and earth to pass away, than for one tittle of the law to fall. 'Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

§99c. THE RICH MAN AND LAZARUS.

Luke 16:19-31.

Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day:

c Matt. 6:24 (§ 44), *id.*

d 1 Sam. 16:7, "The LORD *seeth* not as man *seeth*: for man looketh on the outward appearance, but the LORD looketh on the heart."

e Matt. 4:17 (§ 28), 11:12, 13 (§ 47).

f Matt. 5:18 (§ 44), "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished."
1 Pet. 1:24, 25.

g Mark 10:11 (§ 104) *id.* [see § 104 on divorce]. 1 Cor. 7:10, 11.

and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for 'I am in anguish in this flame. But Abraham said, Son, 'remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they who would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, 'They have 'Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, 'if one rise from the dead.

a Isa. 60:24. Mark 9:43, etc. (§ 75a).

b Job 21:7, 13. Luke 6:24 (§ 44), "woe unto you that are rich! for ye have received your consolation" ["they have received their reward," Matt. 6:2, 5, 16 (§ 44)].

c Isa. 8:20 and 34:16. John 5:39-45 (§ 39), "if ye believed Moses, ye would believe me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" Acts 15:21 and 17:11.

d John 12:9, etc. (§ 112) [The Jews tried to kill Lazarus after he was raised from the dead].

§100. THE POWER OF FAITH, AND DUTY OF HUMILITY.

Perea. (No. 60.)

Luke 17:1-10.

AND he said unto his disciples, "It is impossible but that occasions of stumbling should come: but woe unto him, through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. Take heed to yourselves: 'if thy brother sin, 'rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as 'a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would obey you. But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and 'serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank the servant because he did the things that were commanded? Even so ye also, when ye shall have done all the things that are

a Matt. 18:7, 8 (§ 75a), *id.* 1 Cor. 11:19.

b See Matt. 18:15, 21 (§ 75b) [and parable in the same section].

c Lev. 19:17. Prov. 17:10, "A reproof entereth more into a wise man, than an hundred stripes into a fool." Jam. 5:19.

d Matt. 17:19, 20 (§ 72), "If ye have faith as a grain of mustard seed, ye shall say unto this mountain [probably Hermon], Remove hence," etc. 21:21 (§ 115), "If ye have faith, and doubt not . . . even if ye shall say unto this mountain [Mount of Olives], Be thou taken up," etc.

e Luke 12:37 (§ 92).

commanded you, say, We are ^funprofitable servants; we have done that which it was our duty to do.

§101. THE RESURRECTION OF LAZARUS, AND CONSEQUENT ACTION OF THE JEWS.

Bethany. (No. 61.) Jerusalem and Ephraim. (No. 62.)

John 11:1-54.

Now a certain man was sick, Lazarus of Bethany, of the village of "Mary and her sister Martha. And it was ^bthat Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but ^cfor the glory of God, that the Son of God may be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was. Then after this he saith to the disciples, Let us go into Judæa again. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? "If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man ^cwalk in the night, he stumbleth, because the light is not in him. These things spake he: and after

^f Job 22:2, 3, "Can a man be profitable unto God?" 35:7. Rom. 11:35, "who hath first given to him [the Lord] and it shall be recompensed unto him again? for of him, and through him, and unto him, are all things. To him be the glory for ever. Amen."

^a Luke 10:38, 39 (§ 87) [Jesus at the house of Martha and Mary].

^b Matt. 26:6-13, etc. (§ 112) [Feast at Bethany. Account of Mary's anointing Jesus' feet].

^c John 9:3 (§ 84) [of the man born blind], "neither did this man sin, nor his parents: but that the works of God should be made manifest in him." See on *n* below.

^d John 9:4 (§ 84).

^e John 12:35 (§ 124).

this he saith unto them, Our friend Lazarus is fallen ^sasleep; but I go, that I may awake him out of sleep. The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover. Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. Then Jesus therefore said unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Thomas therefore, who is called Didymus [Marg., that is, "Twin"], said unto his fellow-disciples, Let us go, that we may die with him.

So when Jesus came, he found that he had been in the tomb four days already. Now Bethany was nigh unto Jerusalem, about ^sfifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again ⁱin the resurrection at the last day. Jesus said unto her, ⁱI am the resurrection, and ^kthe life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this? She saith unto him, Yea, Lord: I

f Deut. 31:16, "The LORD said unto Moses, Behold, thou shalt sleep with thy Fathers" [sleep meaning death]. Dan. 12:2. Matt. 9:24 (§ 56) [of Jairus' daughter]; 27:52 (§ 156). Acts 7:59, 60 [of Stephen]; 13:36 [of David]. 1 Cor. 11:30 and 15:18, 51.

g [that is, about two miles.]

h Luke 14:14 (§ 96), "resurrection of the just." John 5:28, 29 (§ 39), "the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."

i John 5:21 (§ 39), and 6:39-44 (§ 63), "No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day."

k John 1:4 (§ 1) [of the Word], "In him was life: and the life was the light of men." 3:36 (§ 25); 6:35 (§ 63); 14:6 (§ 136a). Col. 3:4. 1 John 1:10, 11.

have believed that 'thou art the Christ, the Son of God, *even* he that cometh into the world. And when she had said this, she went away, and called Mary her sister secretly, saying, The Master is here, and calleth thee. And she, when she heard it, arose quickly, and went unto him. (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) The Jews then who were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews *also* weeping who came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. ^mJesus wept. The Jews therefore said, Behold how he loved him! But some of them said, Could not this man, who opened the eyes of him ⁿthat was blind, have caused that this man also should not die? Jesus therefore again groaning in himself, cometh to the tomb. Now it was a cave, and a stone lay against [^{Marg.}, or, "upon"] it. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see ^othe glory of God? So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew that

^l [Other declarations of Jesus' Messiahship.] John 1:41 (§ 20) [by Andrew]; 1:49 (§ 21) [by Philip]; 4:25, 42 (§ 27) [by the Samaritan converts]. Luke 4:41 (§ 34) [by the demons]. Matt. 16:6 (§ 70a) [by Simon Peter]. Acts 9:20. 1 John 4:15 and 5:5. Heb. 1:1, 5.

^m Luke 19:41 (§ 113) [Jesus wept over Jerusalem].

ⁿ John 9:6 (§ 84) [The blind man at the pool of Siloam].

^o See on c above.

thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with ^a napkin. Jesus saith unto them, Loose him, and let him go.

^aMany therefore of the Jews, who came to Mary and beheld that which he did, believed on him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

^aThe chief priests therefore and the Pharisees gathered a council, and said, ^aWhat do we? for this man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. But a certain one of them, ^aCaiaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and ^anot for the nation only, but that he might also ^agather together into one the children of God that are scattered abroad. So from that day forth they took counsel that they might put him to death.

^p See John 20:7 (§ 163).

^q "Many believe." John 2:23 (§ 23); 10:39, 42 (§ 94); 12:11, 18 (§ 112).

^r Psa. 2:2, "The rulers take counsel together, against the LORD, and against his Anointed." Matt. 26:3 (§ 129b).

^s John 12:19 (§ 113), "The Pharisees . . . said among themselves . . . Behold how ye prevail nothing: lo the world is gone after him." See Acts 4:5, 6.

^t Luke 3:2 (§ 16). John 18:14 (§ 141). Acts 4:5, 6.

^u Isa. 49:6 [Of Christ, sent to Jews and Gentiles], "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel: I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the end of the earth." 1 John 2:1, 2.

^v John 10:16 (§ 84).

Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called "Ephraim; and there he tarried with the disciples.

§102. THE COMING OF CHRIST'S KINGDOM. SUDDEN AND UNEXPECTED.

Judæa (?). (*No. 63.*)

Luke 17:20-37.

AND being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you [*Marg., or "in the midst of you"*].

And he said unto the disciples, "The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, 'Lo, there! Lo, here! go not away, nor follow after *them*: for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. But first must he suffer many things and be rejected of this generation. And as it came to pass in the days of "Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise even as it came to pass in the days of "Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that

w See 2 Chron. 13:19.

a Rom. 14:17, "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."

b See Matt. 9:15 (§ 33) [To John's disciples], "the days will come, when the bridegroom shall be taken away from them."

c Matt. 24:23, etc. (§ 126b) [Of false christs. Compare entire section].

d Gen. 7.

e Gen. 19.

Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man ^{is} revealed. In that day, he who shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. Remember Lot's ⁹wife. Whosoever shall seek to gain his ⁹life shall lose it: but whosoever shall lose *his life* shall preserve it. I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left. And they answering say unto him, Where, Lord? And he said unto them, Where the body *is*, thither will the eagles [*Marg.*, or "vultures"] also be gathered together.

§103. PARABLE OF THE IMPORTUNATE WIDOW. OF THE PHARISEE AND PUBLICAN.

Judæa (?) (No. 63.)

Luke 18:1-14.

AND he spake a parable unto them to the end that they ought "always to pray, and not to faint; saying, There was in a city a judge, who feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man: yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. And the

f 2 Thess. 1:7-9, "at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire."

g Gen. 19:26.

h [Saving and losing life], Matt. 10:39 (§ 59); 16:2, 5 (§ 70b); John 12:25 (§ 124).

a Luke 11:5-8 (§ 88) [Disciples again taught to pray. Importunity urged; midnight caller]. Rom. 12:12, "continuing steadfastly in prayer." Eph. 6:18. Col. 4:2. 1 Thess. 5:17, "Pray without ceasing."

Lord said, Hear what the unrighteous judge saith. And shall not God ^bavenge his elect, who cry to him day and night, and *yet* he is longsuffering over them? I say unto you, that he ^cwill avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth?

And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: "God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a [Marg., or, "the"] sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be ^eexalted.

§104. INSTRUCTIONS CONCERNING DIVORCE.

Perea. (No. 64.) (Going South.)

Matt. 19:3-12. Mark 10:2-12.

¹ ²AND there came unto him Pharisees, ¹trying him, ¹and ²asked him, ¹saying, ¹Is it lawful for a man to put away his wife [²trying him] ¹for every cause? ¹And he answered and said ²unto them, What did Moses command

^b Rev. 6:9, 10 [Souls under the altar crying that their blood be avenged].

^c 2 Pet. 3:8, 9.

^d Isa. 1:15, "When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers I will not hear." Rev. 3:17.

^e Matt. 23:12 (§ 122a), *id.* Luke 14:11 (§ 96), *id.* 1 Pet. 5:5, 6. Jam. 4:6.

you? And they said, 'Moses suffered to write a bill of divorcement, and to put her away. But Jesus said unto them, 'Have ye not read, that ^bhe who made *them* from the beginning ²of the creation, 'made them male and female, and said [²(For your hardness of heart) he (wrote) you (this commandment.) But from the beginning (of the creation), Male and female made he them], ¹²'For this cause shall a man leave his father and mother, and shall cleave to his wife; 'and the twain shall become one flesh? so that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 'They say unto him, Why then did Moses command to give a bill of divorcement, and to put *her* away? He saith unto them, Moses ¹²'for your hardness of heart ²wrote this commandment 'and 'suffered you to put away your wives; but from the beginning it hath not been so. And I say unto you, 'Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery.

²And in the house the disciples asked him again of this matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery. 'The disciples say unto him, 'If the case of the man is so with his

a Deut. 24:1 [Moses' law of divorce]. Matt. 5:31 (§ 44) [Sermon on the mount]. "It was said also, Whosoever shall put away his wife let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery."

b Gen. 1:27, "God created man in his *own* image." 5:2, "Male and female created he them." Mal. 2:14, 15.

c Gen. 2:24 and Eph. 5:31, *id.* [Quoted by Paul to show that], "So ought husbands also to love their own wives as their own bodies . . . even as Christ also the church; because we are members of his body."

d 1 Cor. 6:16.

e See Luke 16:18 (§ 99a), *id.* 1 Cor. 7:10, 11.

f Prov. 21:19.

wife, it is not expedient to marry. But he said unto them, ⁹All men cannot receive this saying, but they to whom it is given. For there are eunuchs, that were so born from their mothers' womb: and there are eunuchs, that were made eunuchs by men: and there are ⁴eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

§105. CHRIST BLESSING LITTLE CHILDREN.

Perea. (No. 64.) (Going South.)

Matt. 19:13-15. Mark 10:13-16. Luke 18:15-17.

^{2 3}AND they were bringing [¹Then were there brought] ^{1 2 3}unto him ^{1 2}little children [³also their babes], ^{1 2 3}that he should ¹lay his hands on them [^{2 3}touch them] and pray, ³but when [^{1 2}and] ^{1 2 3}the disciples ³saw it, they ^{1 2 3}rebuked them. But ²when ^{1 2 3}Jesus ²saw it, he was moved with indignation, and ³called them unto him, ⁵and ^{1 2}said ²unto them [³saying] ^{1 2 3}Suffer the little children ^{2 3}to come unto me; ^{1 3}and ^{1 2 3}forbid them not [¹to come unto me]: for ⁴to such belongeth the kingdom of ^{2 3}God [¹heaven]. ^{2 3}Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. ²And he took them in his arms, and blessed them, laying his hands upon them [¹And he laid his hands on them]; ¹and departed thence.

g See 1 Cor. 7:2, 7-9, 17.

h See 1 Cor. 7:26, 32, 34, and 9:5, 15.

a Matt. 18:1-3 (§ 75a) [The disciples to Jesus], "Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." 1 Cor. 14:20. 1 Pet. 2:2.

§106a. THE RICH YOUNG RULER. DISCOURSE UPON
RICHES.

Perea. (No. 64.) (Going South.)

Matt. 19:16-30. Mark 10:17-31. Luke 18:18-30.

¹²³AND ²as he was going forth into the way, ¹behold, ²there ran one ³a certain ruler [¹one came] ¹²to him, ²and kneeled to him, ¹²and ²³asked him, ³saying [¹said], ²³Good ¹²³Master, ²what ¹good thing ¹²³shall I do ¹²that I may [³to] ²³inherit [¹have] ¹²³eternal life? And ²³Jesus [¹he] ¹²³said unto him, ²³Why callest thou me good? none is good, save one, *even* God [¹Why askest thou me concerning that which is good? One there is who is good]: ¹but if thou wouldest enter into life, keep the commandments. He saith unto him, Which? And Jesus said, ²³Thou knowest the commandments, ²Do [¹Thou shalt] ¹²not kill, ²³Do [¹Thou shalt] ¹²³not commit adultery [³Do not kill], ²³Do [¹Thou shalt] ¹²³not steal, ²³Do [¹Thou shalt] ¹²³not bear false witness, ²Do not defraud, ¹²³Honour ²thy father and ¹thy ¹²³mother; ¹and, Thou shalt love ²thy neighbour as thyself. The young man saith [²³And he said] ¹²unto him, ²Master, ¹²³all these things have I observed ²³from my youth ³up. ¹What lack I yet? ²³And ³when ¹²³Jesus ³heard it, ²looking upon him ³he ²loved him, and ¹²³said unto him, ²³One thing thou lackest ³yet. ¹If thou wouldest

a See Luke 10:25 (§ 86), "A certain lawyer stood up and tried him, saying, Master, what shall I do to inherit eternal life?" etc. [Jesus teaches him who his "neighbour" is by the parable of the good Samaritan.]

b Exod. 20:12-16, *id.* Deut. 5:16-20, *id.*, omitting "Do not defraud." Rom. 13:8, 9.

c "Honour thy father," etc. Matt. 15:4 (§ 64), *id.* [Adding how the commandment was transgressed by the Jews through tradition]. Eph. 6:2, "Honour thy father and mother (which is the first commandment with promise)."

d Lev. 19:18, *id.* Matt. 22:39 (§ 120c), *id.* [Mentioned by the Saviour as the second commandment, like unto the first and great one, of love to God]. Gal. 5:14. James 2:8.

be perfect, ^{1 2}go, ^{1 2 3}sell ²whatsoever [¹that — ³all that] ^{1 2 3}thou hast, and ^{1 2}give to [⁴distribute unto] ^{1 2 3}the poor, and thou shalt have treasure in heaven; and come, follow me. ^{1 2 3}But ^{1 3}when ¹the young man [³he] ^{1 3}heard ³these things, ²his countenance fell at ^{1 2}the saying, ²and ^{1 2 3}he ^{1 2}went away [³became] ³exceeding ^{1 2 3}sorrowful; for he was ^{1 2}one that had great possessions ⁵being ³very rich.

^{1 2 3}And Jesus ³seeing him ²looked round about, and saith [^{1 3}said] ^{1 2}unto his disciples, ¹Verily I say unto you, ⁴It is hard for a rich man to enter into the kingdom of heaven. ^{2 3}How hardly shall they that have riches enter into the kingdom of God! ²And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that ⁷trust in riches to enter into the kingdom of God! ¹And again I say unto you, [³For] ^{1 2 3}It is easier for a camel to ^{1 2}go [³enter in] ^{1 2 3}through a needle's eye, than for a rich man to enter into the kingdom of God. ^{1 2}And ¹when the disciples heard it, ^{1 2}they were astonished exceedingly, saying ²unto him [³And they that heard it said], ^{2 3}Then who [¹Who then] ^{1 2 3}can be saved? ¹And ^{1 2}Jesus looking upon them ¹said [²saith] ¹to them, ^{1 2}With men ²it [¹this] ^{1 2}is impossible, but ²not ^{1 2 3}with God: ²for ^{1 2}all things are possible ²with God. ¹Then answered ^{1 2}Peter ¹and ²began to say [¹said] ^{1 2}unto him [³But he said, The things which are impossible with men are possible with God. And Peter said], ^{1 2 3}Lo, we have ¹left ^{1 2}all [³our

e Matt. 6:20 (§ 44), "Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal; for where thy treasure is, there will thy heart be also." Luke 12:33 (§ 92); 16:9 (§ 99b). Acts 2:45 and 4:34, 35. 1 Tim. 6:18, 19, etc., "The love of money is a root of all kinds of evil."

f Matt. 13:22 (§ 52) [On the parable of the sower] "He that was sown among thorns, this is he that heareth the word: and the care of the world, and the deceitfulness of riches choke the word."

g Prov. 11:28, "He that trusteth in his riches shall fall." Psalms 52:7 and 62:10, "If riches increase, set not your heart upon them."

h Job 42:2, "I know that thou canst do every thing, and that no thought can be withholden from thee." Jer. 32:17.

i Luke 5:11 (§ 32) [When Simon and others] "had brought their boats to land, they left all, and followed him."

own], ^{1 2 3}and ²have ^{1 2 3}followed thee: ¹What then shall we have? ^{1 3}And ^{1 2}Jesus [³he] ^{1 2 3}said ^{1 3}unto them, ^{1 2 3}Verily I say unto you, ¹that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall ⁴sit upon twelve thrones, judging the twelve tribes of Israel. ^{2 3}There is no man [¹And every one] ^{1 2 3}that hath left ^{2 3}house [¹houses], ³or wife, ^{1 2 3}or brethren, ^{1 2}or sisters, or ¹father, or mother [²mother or father — ³or parents], ^{1 2 3}or children, ^{1 2}or lands, for my ¹name's ^{1 2}sake, ²and for the gospel's sake, ⁵or ³for the kingdom of God's sake, ²but he ^{1 2}shall receive a hundredfold ²now [³who shall not receive manifold more] ^{2 3}in this time, ²houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; ^{1 2 3}and ^{2 3}in the world to come ¹shall inherit ^{1 2 3}eternal life. ²But ¹many *that are* first shall be last: and the last first. [¹But many shall be last that are first, and first that are last.]

§106b. THE PARABLE OF THE LABOURERS IN THE VINEYARD.

Perea. (No. 64.) (Going South.)

Matt. 20:1-16.

FOR the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for ^aa shilling a day, he sent them into his vineyard. And he went about the third

k Luke 22:28, 29, 30 (§ 131b) [To the twelve at the contention at the last pass-over meal], "Ye shall sit on thrones judging the twelve tribes of Israel." 1 Cor. 6:2, 3, "Know ye not that the saints shall judge the world? . . . We shall judge angels?" Rev. 2:26.

l Matt. 20:16 (§ 106b), *id.* Luke 13:30 (§ 95b), *id.*

a [The denarius was worth about 17 cents, and allowing for relative purchasing power of money then and now was about equivalent to what \$1.50 or \$1.70 would be now.] See note *b* on § 120a.

hour, and saw others standing in the marketplace idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. And when they came that *were hired* about the eleventh hour they received every man a shilling. And when the first came, they supposed that they would receive more; and they likewise received every man a shilling. And when they received it, they murmured against the householder, saying, These last have spent *but* one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a shilling? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. ^bIs it not lawful for me to do what I will with mine own? or ^cis thine eye evil, because I am good? ^dSo the last shall be first, and the first last.

^b Rom. 9:21, "Hath not the potter a right over the clay, from the same lump to make one part a vessel unto honour, and another unto dishonour?"

^c Deut. 15:9, "Beware thine eye be (not) evil against thy poor brother, and thou givest him naught." Prov. 23:6. Matt. 6:22, 23 (§ 44), "The lamp of the body is the eye, if thine eye be evil, thy whole body shall be full of darkness."

^d Luke 13:30 (§ 95b), "There are last who shall be first, and there are first who shall be last." Matt. 19:23, 30 (§ 106a), *id.*

§107. JESUS THE THIRD TIME FORETELLS HIS DEATH AND RESURRECTION.

Perea. (No. 64.) (Going South.)

Matt. 20:17-19. Mark 10:32-34. Luke 18:31-34.

²AND they were in the way, [¹And as Jesus was] ^{1 2}going up to Jerusalem: ²and Jesus was going before them: and they were amazed: and they that followed were afraid. ^{2 3}And ^{1 2 3}he took ³unto him ²again ^{1 2 3}the twelve ¹disciples apart, ^{1 2 3}and ¹in the way ^{2 3}began to tell them the things that were to happen unto him [¹he ^{1 3}said], ²saying ^{1 3}unto them, ^{1 2 3}Behold, we go up to Jerusalem, and ³all the things that are written through the prophets shall be accomplished unto ^{1 2 3}the Son of man. ⁵He ^{1 2}shall be delivered unto the chief priests and ²the ^{1 2}scribes: and they shall condemn him to death, ^{1 2}and ⁵shall deliver him unto the Gentiles: ²and they shall mock him, ³and shamefully entreat ⁶him, ²and shall spit upon him [³For he shall be delivered up unto the Gentiles, and shall be mocked (and shamefully entreated) and spit upon], ^{2 3}and ³they ^{2 3}shall scourge ²him, ^{2 3}and ²shall ^{2 3}kill him: and ²after three days [³the third day] ^{2 3}he shall rise again [¹to mock, and to scourge, and to crucify: and the third day he shall be raised up]. ^{3 c}And they understood none of these things: and this saying was hid from them, and they perceived not the things that were said.

§108. THE AMBITION OF JAMES AND JOHN REPROVED.

Perea. (No. 64.) (Going south.)

Matt. 20:20-23. Mark 10:35-45.

¹THEN came [²And there come] ²near unto [¹to] ^{1 2}him ¹the mother of the sons of Zebedee, with her sons, ²James

a Matt. 16:21-23 (§ 70b) [Jesus foretells his death and resurrection]. Matt. 17:22, 23 (§ 73) [Jesus again foretells his death and resurrection].

b See Matt. 27:2 (§ 144b) [Jesus led to Pilate].

c See § 70b. Luke 2:49, 50 (§ 15). John 10:6 (§ 84) and 12:16 (§ 113), "These things understood not his disciples at the first: but when Jesus was glorified then remembered they."

and John [²the sons of Zebedee], ¹worshipping *him*, and asking a certain thing of him, ⁵and ²saying unto him, Master, we would that thou shouldest do for us whatsoever we shall ask of thee. ¹²And he said unto ²them [¹her], ²What would ye that I should do for you? And they said unto him, Grant unto us that we [¹What wouldest thou? She saith unto him, Command that these my two sons] ¹²may ⁶sit, one on thy right hand, and one on thy left hand, ²in thy glory, ¹in thy kingdom. ¹²But Jesus ¹answered and ¹²said ²unto them, ¹²Ye know not what ye ask. Are ye able to drink ⁶the cup that I ¹am about to ¹²drink? ²or to be baptized with ⁶the baptism that I am baptized with? And ¹²they ²said [¹say] ¹²unto him, We are able. ²And Jesus said unto them, The cup [¹He saith unto them, my cup], ¹indeed ²that I drink ¹²ye ⁶shall drink: ²and with the baptism that I am baptized withal shall ye be baptized: ¹²but to sit on my right hand, ²or [¹and] ¹²on *my* left hand is not mine ⁶to give: but *it is for them* for whom it hath been prepared ¹of my Father. ¹²And when the ten heard it, they ²began to be [¹were] ¹²moved with indignation concerning ¹the two brethren, ²James and John. And [¹But] ¹²Jesus called them ¹unto [²to] ¹²him, and ²saith unto them [¹said], ¹²Ye ⁶know that ²they who are accounted to rule over [¹the

a Matt. 19:28 (§ 106a) [Jesus to his disciples], "Ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." See on *f* below.

b "The cup." See Matt. 26:39, etc. (§ 139). John 18:11 (§ 140).

c Luke 12:50 (§ 92), "I have a baptism to be baptized with: and how am I straitened till it be accomplished!"

d Acts 12:1, 2, "Herod the king . . . killed James the brother of John with the sword." Rev. 1:9, "I, John, . . . partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus."

e Matt. 25:31, 34 (§ 128), "When the Son of man shall come in his glory . . . then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

f Compare Luke 22:24-30 (§ 131b) on *a* above, and on lordship among the Gentiles, etc

rulers of] ^{1 2}the Gentiles lord it over them, and their great ones exercise authority over them. ^g ¹Not so shall it be [²But it is not so] ^{1 2}among you: but whosoever would ¹become great among you, shall be your minister: and whosoever would be first among you, shall be [¹your] ^{1 2}servant ²of all; for ¹even as ^{1 2}the ¹Son of man ²also ^{1 2}came not to be ministered unto, but to minister, and ^kto give his life a ransom ¹for many.

§109. TWO BLIND MEN HEALED.

Near Jericho. (No. 65.) (Going West.)

In the following narrative Mark and Luke speak of one person only, and Matthew of two. The text is conformed to Matthew. See note *a* below.

Matt. 20:29-34. Mark 10:46-52. Luke 18:35-43.

²AND they come to Jericho: ^{1 2}and as ²he [¹they] ^{1 2}went out from Jericho, ²with his disciples [²and] ^{1 2}a great multitude ¹followed him. And behold ^ttwo blind men ^{1 2}sitting

g 1 Pet. 5:3 [To the elders], “. . . neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock.”

h Mark 9:35, 36 (§ 75a) [To the disciples disputing as to who was the greatest, and Jesus set a child in their midst].

i John 13:4-17 (§ 132) [He washes the disciples' feet]. Phil. 2:5, 7, “Have this mind in you, which was in Christ Jesus: who existing in the form of God . . . [took] the form of a servant.”

k Isa. 53:10, etc. Dan. 9:24, 26. John 11:51, 52 (§ 101). 1 Tim. 2:5, 6. Tit. 2:14. 1 Pet. 1:18, 19, “Ye were redeemed . . . with the precious blood as of a lamb without blemish and without spot, *even the blood of Christ.*”

l Rom. 5:15, 19. Heb. 9:28, “Christ . . . [was] offered to bear the sins of many.”

a [Saint Matthew speaks of *two* blind men, Saint Mark and Saint Luke mention only one of them, Bartimæus, who may have been either previously or subsequently better known. A more important difference is, that Saint Matthew and Saint Mark describe the miracle as having been performed *after our Lord's departure* from Jericho, while Saint Luke says that it was *during his approach* to the city. . . . The true solution of the difficulty seems to lie in the fact that our Lord probably spent some days in Jericho or its vicinity, and while there would naturally have made excursions into the country. Very possibly he spent his nights at some house in the country and came into the city during the day, as was his custom at Jerusalem, and as is still often done by travelers in the East. A miracle performed

[³And it came to pass as he drew nigh unto Jericho, a certain blind man sat] ^{1 2 3}by the wayside ³begging (⁵one of them was ²the son of Timæus, Bartimæus, a blind beggar); ³and hearing a multitude going by, ⁵they ³inquired what this meant. ^{2 3}And ^{1 2}when ¹they ^{1 2}heard that ²it was ^{1 2}Jesus ²of Nazareth ⁵who ¹was passing by ⁵they ²began to cry out, and say [¹cried out, saying — ³they told him that Jesus of Nazareth passeth by. And he cried, saying], ¹Lord ^{2 3}Jesus, ^{1 2 3}thou son of David, have mercy on us. And ¹the multitude [³they] ³that went before [²many] ^{1 2 3}rebuked them that they should hold their peace; but they cried out the more ^{2 3}a great deal, ¹saying, Lord, ^{1 2 3}thou Son of David, have mercy on us. And Jesus stood ^{1 2}still ^{1 2 3}and ³commanded ⁵them ³to be brought unto him [¹called them — ²said, Call ye him]. ²And they call the blind ⁵men, ²saying unto ⁵them, ²Be of good cheer: rise, he calleth ⁵you. ²And ⁵they ²casting away ⁵their garments ²sprang up, and came to Jesus. ^{2 3}And ³when ⁵they were ³come near, ²Jesus answered ⁵them ^{1 2}and said [³he asked him], ^{1 2 3}What will ye that I should do unto you? ^{2 3}And ²the blind ⁵men ^{2 3}said [¹they say] ^{1 2}unto him, ^{1 3}Lord [²Rabboni], ¹that our eyes may be opened; ⁵and ^{2 3}that ⁵we ^{2 3}may receive ⁵our ^{2 3}sight. ^{1 2 3}And Jesus, ¹being moved with compassion, touched their eyes; and ^{2 3}said unto ⁵them, ²Go ⁵your ²way: ³receive ⁵your ³sight: ⁵your ^{2 3}faith ⁵hath made ⁵you ^{2 3}whole. And ^{1 2}straightway [³immediately] ¹they ^{1 2 3}received ¹their ^{1 2 3}sight, and followed him ²in the way, ³glorifying God: and all the people, when they saw it, gave praise unto God.

when he had thus gone into the country, and was nearing the city on his return, might naturally be described by one Evangelist as taking place when he had gone out of the city, and by another with more particularity, as being performed on his approach to the city.—*Gardiner*.] [*Greswell* thinks that there were two miracles, each at distinct times, and on different persons.] See Matt. 9:27-30 (§ 57) [a similar miracle].

b "Thy faith hath made thee whole" or "saved thee." Luke 7:50 (§ 48). Matt. 9:22 (§ 56). Luke 17:19 (§ 80).

c Luke 5:26 (§ 36). Acts 4:21 and 11:18.

§110. JESUS VISITS ZACCHÆUS.

Jericho. (No. 66.)

Luke 19:1-10.

AND he entered and was passing through Jericho. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, "He is gone in to lodge with a man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have ^bwrongfully exacted aught of any man, I restore ^cfourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as ^dhe also is ^ea son of Abraham. For the ^fSon of man came to seek and to save that which was lost.

a Matt. 9:11 (§ 37), "The Pharisees . . . said . . . Why eateth your Master with the publicans and sinners. But when he heard it, he said, they that are whole have no need of a physician, but they that are sick."

b Luke 3:14 (§ 16) [John the Baptist to publicans], "Extort no more than that which is appointed you."

c Exod. 22:1, "If a man shall steal . . . sheep, and kill it, or sell it, he shall restore . . . four sheep." See 1 Sam. 12:3. 2 Sam. 12:2 [Nathan's parable to David in the matter of Uriah], "And David . . . said to Nathan, As the Lord liveth, the man that hath done this *thing* shall . . . restore the lamb fourfold."

d Rom. 4:11, 16. Gal. 3:7, "Know therefore that they who are of faith, the same are sons of Abraham."

e Luke 13:16 (§ 93), "Ought not this woman, being a daughter of Abraham . . . to have been loosed from this bond?"

f Matt. 18:11 (§ 75b). See Matt. 10:6 (§ 59) and 15:24 (§ 65).

§111. PARABLE OF THE TEN POUNDS.

Near Jerusalem. (No. 67.)

Some good authorities deem this parable to be the same as that of the talents recorded in Matt. 25:14-30 (§127).

Luke 19:11-28.

AND as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that "the kingdom of God was immediately to appear. He said therefore, 'A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called ten servants of his, and gave them ten pounds [*Marg. Mina, here translated a pound, is equal to one hundred drachmas*], and said unto them, Trade ye *herewith* till I come. But 'his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, Well done, thou good servant: because thou wast "found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy pound, Lord, hath made five pounds. And he said unto him also, Be thou also over five cities. And another came, saying,

a Acts 1:6 [After his resurrection, and the disciples asked him], "Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority."

b Mark 13:34 (§ 126c), "*It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch.*"

c John 1:11 (§ 1), "He [the Light] came unto his own, and they that were his own received him not."

d Matt. 25:21 (§ 127). Luke 16:10 (§ 99b) [In the parable of the unjust steward], "He that is faithful in a very little is faithful also in much."

Lord, behold, *here is* thy pound, which I kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. He saith unto him, 'Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest? And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. And they said unto him, Lord, he hath ten pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. Howbeit these mine enemies, who would not that I should reign over them, bring hither, and slay them before me.

And when he had thus spoken, he went on before, going up to Jerusalem.

§112. JESUS ARRIVES AT BETHANY SIX DAYS BEFORE THE PASSOVER. DINES AT THE HOUSE OF SIMON THE LEPER.

(*Saturday, April 1, A.D. 30.*) (No. 68.)

Matt. 26:6-13. Mark 14:3-9. John 11:55-57 and 12:11.

'Now the "passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. 'They sought therefore for

c 2 Sam. 1:16 [David to the Amalekite, who said that he had slain Saul], "Thy blood be upon thy head: for thy mouth hath testified against thee, saying, I have slain the Lord's Anointed." Matt. 12:37 (§ 50a), "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

a [This is the fourth passover of our Lord's public ministry.] John 2:13 (§ 23) [Jesus' first passover]. John 5:1 (§ 39) [His second passover]. John 6:4 (§ 61), "Now the passover [the third], the feast of the Jews was at hand."

b John 7:11 (§ 81), "The Jews therefore sought him at the feast, and said, Where is he?"

Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him. Jesus therefore six days before the passover came to Bethany, 'where Lazarus was, whom Jesus raised from the dead.

¹Now when Jesus [²And while he] ^{1 2}was 'in Bethany, in the house of Simon the leper [⁴so] ⁴they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. ²As he sat at meat, ⁴Mary therefore ²came [^{1 2}there came ¹unto him ^{1 2}a woman] ^{1 2}having an alabaster cruse of [⁴took a pound of — (¹exceeding) precious] ^{1 2 4}ointment ^{2 4}of pure nard, very ²costly: *and* ¹exceeding ⁴precious ¹and ^{1 2}she ²brake the cruse and ^{1 2}poured it ²over [¹upon] ^{1 2}his head [¹as he sat at meat]: ⁴and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. ^{1 2}But ¹when the disciples saw it, they [²there were some that] ^{1 2}had indignation ²among themselves, ^{1 2}saying, To what purpose ²hath [¹is] ^{1 2}this waste ²of the ointment been made? [⁴But] ⁴Judas Iscariot, one of his disciples, who should betray him, saith, Why was not [^{1 2}For] ^{1 2 4}this ointment [^{1 2}might have been] sold for ²above ^{2 4}three hundred ⁴shillings [¹much], ^{1 2 4}and given to the poor. ⁴Now this he said, not because he cared for the poor; but because he was a thief, and having the ⁴bag [Marg., or, "box"] took away what was put therein. ²And they murmured against her. ^{1 2}But ^{1 2 4}Jesus ¹perceiving it ⁴therefore ^{1 2 4}said ¹unto them, ²Let

c John 11:1, etc. (§ 101) [Account of the raising of Lazarus]. Luke 10:38, 39 (§ 87).

d Matt. 21:17 (§ 114b), "He . . . went forth out of the city [Jerusalem] to Bethany, and lodged there." [Luke adds] "And every day he was teaching in the temple and every night he went out and lodged in the mount that is called Olivet" [On which Bethany was situated].

e [Three hundred shillings were probably as much then as \$510 would be now. See note b on § 120a.]

f John 13:29, 33 (§ 133).

her alone; ¹ ²why trouble ye ¹the woman [²her]? ¹for ¹ ²she hath wrought a good work ¹upon [²on] ¹ ²me. ¹ ² ⁴For ¹ ²ye have ¹ ² ⁴the poor [⁴ye have] always with you, ²and whensoever ye will ye can do them good; ¹ ² ⁴but ²me ye have not always. ²She hath done what she could. ⁴Suffer her to keep it against the day of my burying. ¹For in that she poured this ointment upon my body, she did it to prepare me for burial [²she hath anointed my body aforehand for the burying]. ²And ¹ ²verily I say unto you, Wheresoever ¹this [²the] ¹ ²gospel shall be preached ²throughout [¹in] ¹ ²the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

⁴The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

g See Matt. 18:20 (§ 75b); 28:20 (§ 171).

SUMMARY OF THE PRINCIPAL EVENTS IN THE LAST FORTY-EIGHT DAYS OF OUR LORD'S LIFE ON EARTH.

FOR PARTS VII, VIII, IX AND X.]

DIAGRAM I.

SATURDAY, April 1 (9th Nisan), A.D. 30.—The Sabbath; Feast at Bethany.

SUNDAY, A.M.—Triumphal entry into Jerusalem (No. 69.)* P.M.—Returns to Bethany (No. 70.)

DIAGRAM II.

MONDAY, A.M.—Fig tree cursed; Temple cleansed (the second time); Teaching and curing. (No. 71.) P.M.—Returns to Bethany (No. 72.)

DIAGRAM III.

TUESDAY, A.M.—(No. 73.) Fig tree withered; Questions and discussions in the Temple.

1. Hierarchy—Authority—Two sons—Only son.
2. Herodians—Tribute.
3. Sadducees—Seven brothers.
4. Lawyer—Great commandment—David's son.
5. Widow's mite.
6. Greeks.
7. Voice from heaven.
8. Jews' unbelief.

P.M.—*On Mount of Olives* (No. 74.) Destruction of Jerusalem foretold; Ten virgins; Judgment foretold. Returns to Bethany (No 75.)

WEDNESDAY.—Jesus remains at Bethany; Rulers at Jerusalem conspire against him; Treachery of Judas.

DIAGRAM IV.

THURSDAY, A.M.—Jesus at Bethany; Disciples prepare the Passover. Between 3 and 12 P.M.—(No. 76.) Passover eaten at Jerusalem; Ambitious disciples; He washes their feet; Points out the traitor; Institutes the Lord's Supper; Last prayer; Goes to Mount of Olives (No. 77.) Agony in Gethsemane (No. 78.) Midnight.

FRIDAY, April 7, A.D. 30, 1 A.M.—Jesus made prisoner. Between 1 and 4 A.M.—Before Annas (No. 79.) Peter's denials. Between 4 and 6 A.M.—Before Caiaphas and the council (No. 80.) Before Pilate (No. 81.) Judas dies. Between 6 and 9 A.M.—Before Herod (No. 82.) Again before Pilate (No. 83.) Scourging; Mocking; Led to Golgotha. (No.

*This number and others in this summary refer to the list of "Principal Places Visited," and to the routes on the map and diagrams.

84.) Between 9 and 12 A.M.—CRUCIFIXION; Prayer for the soldiers; they part his garments and cast lots; He is mocked; Penitent thief; Cares for his mother. Between 12 A.M. and 3 P.M.—Darkness; He cries "My God, my God," etc.; Receives the vinegar; He cries "It is finished;" HE DIES; Veil of Temple rent in twain; Earthquake; Rocks rent; Graves opened; Testimony of the Centurion; His side is pierced. Between 3 and 6 P.M.—His body is taken down, and to the sepulchre. (No. 85.)

SATURDAY.—His body in the sepulchre; The watch set at the sepulchre.

6-9 P.M.—The women buy spices after sunset.

SUNDAY, April 9, A.D. 30, A.M.—THE RESURRECTION.

[The following *scheme*, suggested by Rev. G. W. Clark, D.D., in his excellent *Harmony of the Gospels*, will give a natural order in which the events of this wonderful morning hour may have occurred.—*Ed.*]

	H. M.		H. M.
Earthquake and Resurrection	4 15	Peter and John arrive	4 32
The women set out for the sepulchre	4 15	Mary Magdalene arrives	4 34
They approach the sepulchre;		Peter and John depart	4 35
Mary Magdalene returns	4 20	Jesus appears to Mary Magdalene. (No. 86.)	4 38
Mary Magdalene tells Peter and John	4 25	The other women recovering themselves hasten toward the city	4 38
The women, viewing the sepulchre, are perplexed	4 25	Jesus meets them. (No. 86.)	4 40
The vision of the angels	4 28	Mary Magdalene and the other women enter the city	4 45
Some of the women go to tell the disciples	4 29	Some of the guard enter the city	4 45
Others of the women flee in amazement	4 29		

Between 1 and 3 P.M.—Two disciples leave Jerusalem for Emmaus; Jesus appears to them. (No. 87.) He sits at meat with them; Vanishes from them. Between 6 and 9 P.M.—They return to Jerusalem to the Eleven; Jesus appears to them. (No. 88.) Thomas being absent.

SUNDAY, April 16, A.D. 30.—Jesus again appears to the Eleven, Thomas being present. (No. 88a.)

APRIL—MAY, A.D. 30.—Jesus appears to seven of the disciples as they fish in the sea of Galilee (No. 89.) Afterwards he appears to above 500 on a mountain in Galilee (No. 90.)

THURSDAY, MAY 18, A.D. 30, U.C. 783.—He is seen of James and of the apostles at Jerusalem (No. 91.) THE ASCENSION, from Bethany. (No. 92.)

See "Map of the Pathways of Jesus" and list of "Principal Places Visited," and also "Diagrams Illustrating the Principal Events of Crucifixion Week," pages 380 to 382.

PART VII.

THE FIRST FIVE DAYS OF THE FOURTH AND LAST PASSOVER WEEK DURING CHRIST'S PUBLIC MINISTRY.

From Jesus' Public Entry into Jerusalem until the Passover Meal.

§113. JESUS ENTERS JERUSALEM PUBLICLY.

First Day of the Week (Sunday). April 2, A.D. 30. (Nos. 69 and 70.)

Matt. 21:1-11. Mark 11:1-11. Luke 19:29-44. John 12:12-19.

ON the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him.

^{1 2 3}And ³it came to pass, ^{1 2 3}when ^{1 2}they [³he] ^{1 3}drew [²draw] ^{1 2 3}nigh ^{1 2}unto Jerusalem, ¹and came ^{1 2 3}unto Bethphage ^{2 3}and Bethany, ^{2 3}at [¹unto] ^{1 2 3}the ²mount ^{1 2}of Olives, [³that is called Olivet,] ¹then Jesus [³he] ^{1 3}sent [²he sendeth] ^{1 2 3}two ^{2 3}of ²his [³the] ^{1 2 3}disciples, ²and saith [^{1 3}saying] ^{1 2}unto them, ^{1 2 3}Go ^{2 3}your way ^{1 2 3}into the village ^{1 2}that is ^{1 2 3}over against you; ^{1 2}and straightway [³in the which] ^{2 3}as ye enter ²into it, ^{1 2 3}ye shall find ¹an ass tied, and [¹a colt] with her ^{2 3}a colt tied, whereon no man ever yet sat: ^{1 2 3}loose ¹them [^{2 3}him] ^{1 2 3}and bring ¹them [^{2 3}him] unto me. ^{1 2 3}And if any one, ^{1 2}say [¹ought] unto you, [³ask you], ^{2 3}Why do ye ³loose ⁶them [²this? — ³him?] ³thus shall ^{1 3}ye [¹shall] say, [²say ye], ^{1 2 3}The Lord hath need of

a Zech. 14:4, "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east."

¹them [²³him]; ¹²and straightway he will send ¹them [²him] ²back hither. ¹²³And ¹the disciples [²³they] ²that were sent, ¹²³went ²³away, ¹and did even as Jesus appointed them, ²³and found ³even as he had said unto them, ²a colt tied at the door without in the open street; and they loose him. ²³And ³as they were loosing the colt ²certain of them,—³the owners thereof, ²that stood there ²³said unto them, ²What do ye, loosing [³why loose ye] ²³the colt? And they said ²unto them, even as Jesus had said, ³The Lord hath need of him: ²and they let them go. ¹²³And ²³they ¹³brought [²bring] ¹the ass, and ¹²the colt ²unto [³him to] ²³Jesus; ¹²³and ³they threw [¹put on them—²cast on him] ¹²³their garments ³upon the colt, ¹²³and ³set Jesus [¹he sat ²upon him—⁴Jesus, having found a young ass, sat] ¹³⁴thereon. ¹Now this is come to pass, that it might be fulfilled which was spoken through the prophet, ⁴as it is written, ¹saying,

⁵Tell ye the daughter of Zion,

⁴Fear not [⁴daughter of Zion]:

¹⁴Behold, thy king cometh ¹unto thee,

Meek, and riding upon an ass,

And upon a colt the foal of an ass [⁴sitting on an ass's colt].

¹²³And ³as he went ¹the most part of the multitude [²many—³they] ¹²³spread their garments ¹³in [²upon] ¹²³the way: ¹²and others ¹⁴cut ¹²branches ¹from the trees [²which they had cut], ²from the fields: ¹and spread them in the way. ³And as he was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude of

b Zech. 9:9, *id.* Isa. 62:11, "Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh."

c 2 Kings 9:12, 13, "Thus saith the LORD, I have anointed thee [Jehu] king over Israel. Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king."

d See Lev. 23:40 [of the feast of Tabernacles where boughs of willows and branches of palm trees were to be taken and the people], "shall rejoice before the LORD."

the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen. ¹²And ¹the multitudes [²they] ¹²that went before ¹him, ¹²and ²they ¹²that followed, ¹²cried 'out, ¹saying,

¹²⁴Hosanna ¹to the Son of David:

¹²⁴Blessed *is* he that cometh in the name of the Lord,
'even the King of Israel.

²Blessed *is* the kingdom that cometh, *the kingdom* of
our father David:

²Blessed *is* the king that cometh in the name of the
Lord:

Peace in heaven, and glory in the highest,

¹²Hosanna in the highest.

⁴These things ²understood not the disciples at the first: but when Jesus was ⁴glorified, ⁴then remembered they that these things were written of him, and that they had done these things unto him. The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went and met him, for that they heard that he had done this sign. The Pharisees therefore said among themselves, Behold how ⁴ye prevail nothing: lo, the world is gone after him.

³And some of the Pharisees from the multitude said unto him, Master, rebuke thy disciples. And he answered

e Psa. 118:25, 26 [Hosanna means Save now], "Save now, I beseech thee, O LORD. . . . Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the Lord."

f See on *e* above. Matt. 23:39 (§ 122b), "I say unto you, [the people of Jerusalem] ye shall not see me henceforth, till ye say, Blessed *is* he," etc. Luke 13:35 (§ 95b), *id.*

g Luke 18:34 (§ 107) [When his sufferings were foretold], "they understood none of these things: and this saying was hid from them."

h John 7:33 (§ 81).

i John 14:26 (§ 136a), "the Comforter, *even* the Holy Spirit . . . shall teach you all things, and bring to your remembrance all that I said unto you."

k John 11:47, 48 (§ 101).

and said, I tell you that, if these shall hold their peace, 'the stones will cry out.

³And when he drew nigh, he saw the city and ^mwept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies ⁿshall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall ^odash thee to the ground, and thy children within thee; and they ^pshall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.

¹²And ²he entered [¹when he was come] ¹²into Jerusalem, ²into the temple: ⁵and ¹all the city was stirred, saying, Who is this? And the multitudes said, This is ⁷the prophet, Jesus, from Nazareth of Galilee.

²And when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

§114a. JESUS CURSES A BARREN FIG TREE.

Between Bethany and Jerusalem. (No. 71.) Second day of the Week (Monday).

Matt. 21:18-19. Mark 11:12-14.

²AND on the morrow, when they were come out from Bethany, [¹Now] ¹in the morning as he returned to the city, ¹²he hungered. And seeing a fig tree ¹by the way

l Hab. 2:11, "The stones shall cry out of the wall, and the beam out of the timber shall answer it."

m See John 11:35 (§ 101).

n Jer. 6:3, 6. Luke 21:20 (§ 126b).

o 1 Kings 9:7, 8. Mic. 3:9, 10, 12, "therefore shall Zion . . . be ploughed as a field, and Jerusalem . . . become heaps."

p Mark 13:2 (§ 126a) [of the temple], "Jesus said, . . . Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down."

q "Prophet." Luke 7:16 (§ 46). John 6:14 (§ 61); 7:40 (§ 81); 9:17 (§ 84).

side, ²afar off having leaves, ¹²he came ¹to it, ²if haply he might find anything thereon: ¹²and ²when he came to it, he ¹²found nothing ¹thereon, ¹²but leaves ¹only: ²for it was not the season of figs. And he answered and said unto it, No man eat [¹and he saith unto it, Let there be no] ¹²fruit from thee henceforward for ever. ²And his disciples heard it. ¹And immediately the fig tree withered away.

§114b. JESUS EXPELS THE TRADERS (THE SECOND TIME)
FROM THE TEMPLE. RETIRES IN THE EVENING TO
BETHANY.

Second Day of the Week (Monday). (Nos. 71 and 72).

Matt. 21:12-17. Mark 11:15-19. Luke 19:45-48 and 21:37-38.

²AND they come to Jerusalem: ¹²³and ¹Jesus [²³he] ¹²³entered ¹into the temple ¹of God, ¹²³and ²³began to ¹²³cast out ¹all ¹²³them that sold ¹²and ²them that ¹²bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; ²and he would not suffer that any man should carry a vessel through the temple. And he taught ¹²and ²said [¹he saith — ³saying ¹²³unto them], ¹³It is [²Is it not] ¹²³written, [³And] ¹²³My ¹house shall be ¹²called ¹²³a house of prayer ²for all the nations; ¹²³but ye ²³have made [¹make] ¹²³it a ¹den of robbers. ²And the chief priests and the scribes heard it. ³And he was teaching daily in the temple: ¹and the blind and the lame came to him in the temple; and he healed them. But when the chief priests and the scribes saw the wonderful things that he

a John 2:13-25 (§ 23) [account of his expelling of the traders from the temple at ¹the first passover of his public ministry, and he said to them], "Take these things hence; make not my Father's house a house of merchandise. It is remembered that it was written, Zeal for thy house shall eat me up."

b Isa. 56:7, "Mine house shall be called an house of prayer for all people."

c Jer. 7:11, "Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD."

did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, ⁴Out of the mouth of babes and sucklings thou hast perfected praise? ³But the chief priests and the scribes and the principal men of the people [²and] ²³sought ²how they might [³to] ²³destroy him; ³and they could not find what they might do ²for they feared him, for all the multitude [³for the people all] ³hung upon him, listening: ⁵and ²was astonished at his teaching. ¹And he left them, and went forth out of the city to ⁶Bethany, and lodged there. ³And every day he was teaching in the temple; ²³and every ²evening [³night] ²³he went ²forth ²³out ²of the city, ³and lodged in the mount that is called Olivet. And all the people came early in the morning to him in the temple, to hear him.

§115. THE WITHERED FIG TREE.

*Between Bethany and Jerusalem. Third Day of the Week (Tuesday).
(No. 73.)*

Matt. 21:20-22. Mark 11:20-26.

¹²AND ²as [¹when] ¹the disciples [³they] ²passed by in the morning, they ¹²saw [¹it] ²the fig tree withered away from the roots, ⁵and ¹they marvelled, saying, How did the fig tree immediately wither away? ²And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. ¹²And Jesus ¹answered and said [²answering saith] ¹²unto them, ²Have faith

⁴ Psa. 8:2, "Out of the mouth of babes and sucklings hast thou ordained strength."

^c John 11:18 (§ 101), "Now Bethany was nigh unto Jerusalem, about fifteen furlongs off." [About two miles, on Mount Olivet].

in God. ¹Verily I say unto you, ¹If ye have faith, and ²doubt not, ye shall not only do what is done to the fig tree, but even ²whosoever [¹if ye] ¹shall say unto this mountain, Be thou taken up and cast into the sea; ²and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it, ²and ¹it shall be done. ²Therefore I say unto you, [¹And] ¹All things whatsoever ye ²pray and ask for, believe that ye receive them, and ye shall have them [¹shall ask in prayer, believing, ye shall receive]. ²And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses. [Marg., many authorities add v. 26, "But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses."]

§116. CHRIST'S AUTHORITY QUESTIONED.

Jerusalem. Third Day of the Week (Tuesday). (No. 73.)

Matt. 21:23-27. Mark 11:27-33. Luke 20:1-8.

²AND they come again to Jerusalem. ²And ³it came to pass, on one of the days, ²as he was walking in the

a Matt. 17:19, etc. (§ 72) [When the disciples had failed to cast the demon out of the boy and had asked why it was, Jesus said], "Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." Luke 17:5, 6 (§ 100), "the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea: and it would obey you."

b James 1:5, 6, "If any of you lacketh wisdom, let him ask of God; . . . But let him ask in faith, nothing doubting; for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

c 1 Cor. 13:2, "If I have all faith, so as to remove mountains, but have not love, I am nothing."

d Matt. 7:7 (§ 44). James 5:16, "pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working." 1 John 3:22 and 5:14.

e Matt. 6:14 (§ 44), "if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not . . . trespasses."

temple ⁵and ⁵as he was teaching the people [³in the temple], and preaching the gospel [¹And when he was come into the temple — ²there came to him — ³there came upon him] ^{1 2 3}the chief priests and ^{2 3}the scribes ³with [²and] ^{1 2 3}the elders ¹of the people came [¹unto him as he was teaching] ^{2 3}and they ³spake, saying [²said] ^{2 3}unto him, [¹and said], ³Tell us: ^{1 2 3}By ^awhat authority doest thou these things? ^{2 3}or who ³is he that [¹and who] ^{1 2 3}gave thee this authority ²to do these things? ^{1 2 3}And ^{1 2}Jesus [³he] ^{1 3}answered and ^{1 2 3}said unto them, I ^{1 3}also ^{1 2 3}will ask ²of ^{1 2 3}you ^{1 2}one [³a] ^{1 2 3}question, ¹which if ye tell me, I likewise [²and answer me, and I] ^{1 2}will tell you by what authority I do these things. [³and tell me,] ^{1 2 3}The baptism of John, ¹whence was it? ^{2 3}was it ^{1 2 3}from heaven, or from men? ²answer me. ^{1 2 3}And they reasoned with themselves, saying, If we shall say, From heaven; he will say ¹unto us, ^{1 2 3}Why ^{1 2}then ^{1 2 3}did ye not believe him? But ^{1 3}if we shall [²should we] ^{1 2 3}say, From men; ¹we fear the multitude [²they feared the people]: ³all the people will stone us: ^{1 2}for ³all ²verily ¹hold [²held] ^{1 2}John ²to be [³for they are persuaded that John was — ¹as] ^{1 2 3}a prophet. And they answered ^{1 2}Jesus, and ¹said [²said], ^{1 2}We know not [³that they knew not] ³whence *it was*. ^{2 3}And Jesus [¹He also] ^{1 3}said [²saith] ^{1 2 3}unto them, Neither tell I you by what authority I do these things.

§117. PARABLE OF THE TWO SONS.

Jerusalem. (No. 73). Third day of the week (Tuesday).

Matt. 21:23-32.

BUT what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. And he answered and said, I will not: but after-

^a Acts 4:7 [Peter and John before the council], "they inquired, By what power, or in what name, have ye done this?"

^b Matt. 14:3, 5 (§ 60), "Herod . . . when he would have put him [John] to death, feared the multitude, because they counted him a prophet."

ward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, "that the publicans and harlots go into the kingdom of God before you. 'For John came unto you in the way of righteousness, and ye believed him not: but 'the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

§118. PARABLE OF THE WICKED HUSBANDMEN.

Jerusalem. Third day of the Week (Tuesday). (No. 73.)

Matt. 21:33-46. Mark 12:1-12. Luke 20:9-19.

²³AND he began to speak unto ³the people [²them] ²in parables [³this parable]. ¹Hear another parable: There was ¹²³a man ¹that was a householder, who ¹²³planted ^aa vineyard, ¹²and set a hedge about it, and digged ^{12a}a ²pit for the ¹²wine-press ¹in it, ¹²and built a tower, ¹²³and let it out to husbandmen, and went into ^banother country ³for a

§ 117. *a* Luke 7:29, 30 (§ 47), "The publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected . . . the counsel of God, being not baptized of him." 37, 50 (§ 48), "A woman, . . . a sinner, . . . kissed his feet, and anointed them with the ointment: . . . he said unto the woman, Thy faith hath saved thee; go in peace."

b Matt. 3:1 (§ 16), "In those days cometh John the Baptist, preaching . . . saying, Repent ye; for the kingdom of heaven is at hand."

c Luke 3:12, 13 (§ 16), "There came . . . publicans to be baptized [of John], and they said unto him, Master, what must we do? And he said unto them, Extort no more than that which is appointed you."

§118. *a* Psa. 80:7, 9. Cant. 8:11. Isa. 5:1, 7, "The vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression: for righteousness, but behold a cry." Jer. 2:21, "I had planted thee a noble vine, wholly a right seed: how then art thou turned into a degenerate plant of a strange vine unto me?"

b Matt. 25:14, 15 (§ 127) [Parable of the talents], "For it is as when a man, going into another country, called his own servants, and delivered unto them his goods."

long time. ^{1 2 3}And ¹when [^{2 3}at] ^{1 2 3}the season ¹of the fruits drew near, ^{1 2 3}he sent ³unto [²to] ^{2 3}the husbandmen a servant [¹his servants to his husbandmen], ²that he might [¹to] ^{1 2}receive ²from the husbandmen of the [¹his] ^{1 2}fruits [³that they should give him of the fruit] ^{2 3}of the vineyard. ^{1 2}And [³But] ^{1 3}the ⁴husbandmen [²they] ^{1 2}took ²him [¹his servants] ^{1 2}and ^{1 2 3}beat ^{2 3}him [¹one, and killed another, and stoned another], and sent him away empty. And ²again, ^{2 3}he sent ²unto them ³yet ^{2 3}another servant; and him ³also they beat, ⁵and [²they] ²wounded in the head, ^{2 3}and handled [³him] shamefully, ³and sent [³him] away empty. And he sent yet a third; and him also they wounded, and cast him forth. ²And he sent another: and him they killed: and many others: beating some, and killing some. ¹Again, he sent other servants more than the first: and they did unto them in like manner. ³And the lord of the vineyard [²He] ²had yet one, a beloved son: ⁵and he ³said, What shall I do? I will send my beloved son: it may be [¹But afterward he sent unto them his son, saying] ^{1 3}they will reverence ¹my son [³him]. ²He sent him last unto them [²saying, They will reverence my son]. ^{1 2 3}But ³when ²those [^{1 3}the] ^{1 2 3}husbandmen [¹when they] ^{1 3}saw ¹the son [³him] ³they reasoned [^{1 2}said] ³one with another, ^{1 2}among themselves ³saying, ^{1 2 3}This is ⁴the heir: ^{1 2}come, ^{1 2 3}let ³us kill him, ^{1 2}and ¹take his [²the] ^{1 2}inheritance ³that ⁵it [³the inheritance] ³may [²shall] ^{2 3}be ours.

c Cant. 8:11, 12.

d 2 Chro. 24:21 [of Zechariah, son of Jehoiada, sent to reprove the people], "They . . . stoned him with stones at the commandment of the king in the court of the house of the LORD." 36:14, 16. Neh. 9:24, 26 [Levites' confession], "The children went in and possessed the land. . . . Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn to thee" Matt. 5:11, 12 (§ 44); 23:29, 34, 37 (§ 122b). Acts 7:52 [Stephen's answer], "Which of the prophets did not your fathers persecute? and they killed them who shewed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers." 1 Thess. 2:14, 15. Heb. 11:36, 37.

e Psa. 2:7, 8. Heb. 1:1, 2, "God . . . hath at the end of these days spoken unto us of his Son, whom he appointed heir of all things."

f Psa. 2:2. John 11:49, 51, 53 (§ 101). Matt. 26:3 (§ 129b). Acts 4:27.

^{1 2}And ⁹they took him [²and killed him], ^{1 2 3}and [³they] cast him forth out of the vineyard, ^{1 3}and killed him. ¹When [^{2 3}What] ^{1 2 3}therefore [^{2 3}will] the lord of the vineyard ¹shall come, what will he ^{1 2 3}do ^{1 3}unto ¹those husbandmen [³them]? ¹They say unto him, ^{1 2 3}He will ^{2 3}come and ^{h 1}miserably ^{1 2 3}destroy ¹those miserable [²the — ³these] ^{2 3}husbandmen [¹men], ^{1 2 3}and ¹will ^{2 3}give [¹let out] ^{1 2 3}the vineyard unto [¹other husbandmen] ^{2 3}others, ¹that shall render him the fruits in their seasons. ³And when they heard it, they said, God forbid. But ¹Jesus [³he] ³looked upon them, and said, What then is this that is written [¹saith unto them], ¹Did ye never read in the scriptures ⁶and ²have ye not read even this scripture:

^{1 2 3}The ²stone that the builders rejected,
 The same was made the head of the corner:
^{1 2}This was from the Lord,
 And it is marvellous in our eyes?

¹Therefore say I unto you, ⁷The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. ³Every one [¹And he] ^{1 3}that falleth ^mon ¹this [³that] ^{1 3}stone shall be broken to

g ["And they took him."] Matt. 26:47, 50 (§ 140). John 18:12 (§ 140). Matt. 27:1 (§ 144a),—"and cast him forth out of the vineyard." Matt. 27:31 (§ 151), "They . . . led him away [out of the city] to crucify him."—"And killed him." Luke 23:33 (§ 152), "There they crucified him." Acts 2:22, 23.

h [The destruction of Jerusalem foretold.] Matt. 24:21, 22 (§ 126b), "Then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened." [Luke adds 21:24], "They shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

i Acts 13:46; 15:7; 18:6 and 28:17, 28 [The gospel given to the Gentiles after its rejection by the Jews].

k Psa. 118:21, 23, *id.* Acts 4:10. Eph. 2:19, 20. 1 Pet. 2:6, 7. [Isa. 28:16.]

l Matt. 8:12 (§ 45), "The sons of the kingdom [i. e. the Jews] shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth."

m See Isa. 8:14, 15. Zech. 12:3. Rom. 9:31, 33. 1 Pet. 2:8.

pieces; but on whomsoever it shall fall, "it will scatter him as dust.

^{1 3}And ¹when ³the scribes and ^{1 2}the chief priests ¹and the Pharisees heard his parables [^{1 2}And ¹when] ^{1 2}they ^{1 2 3}sought ^oto lay ³hands [^{1 2}hold] ^{1 2 3}on him ³in that very hour; ^{2 3}and ^{1 2 3}they feared the ¹multitudes [²multitude — ³people] ¹because they took him ²for a prophet; ^{2 3}for ^{1 2 3}they perceived that he spake ³this [²the] ^{2 3}parable against them [¹of them]; ³and they left him, and went away.

§119. PARABLE OF THE MARRIAGE OF THE KING'S SON.

Jerusalem. (No. 73.) Third day of the week (Tuesday).

Matt. 22:1-14.

AND Jesus answered and ^ospake again in parables unto them, saying, The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: ^bmy oxen and my fatlings are killed, and all things are ready: come to the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise: and the rest laid hold on his servants, and entreated them shamefully, and killed them. But the king was wroth; and ^che sent his armies, and destroyed those mur-

n Isa. 60:12, "The nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted." Dan. 2:44, "The God of heaven (shall) set up a kingdom, which shall never be destroyed: . . . it shall break in pieces and consume all . . . kingdoms."

o See Mark 9:18 (§ 72). John 7:23, 43 (§ 81).

p See Luke 7:16 (§ 46). John 7:37 (§ 81).

a Luke 14:16-24 (§ 96) [A similar parable, called the parable of the great supper]. Rev. 13:7, 9.

b See Prov. 9:2.

c Dan. 9:26, "After threescore and ten weeks shall Messiah be cut off, but not for himself: and the people of the prince [i. e. the Romans] that shall come shall destroy the city and the sanctuary: and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined." Luke 19:27 (§ 111).

derers, and burned their city. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. And those servants went out into the highways, and ^dgathered together all as many as they found, both bad and good: and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man who had not on ^aa wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him out into the ^fouter darkness; there shall be the weeping and gnashing of teeth. For many are called, but few chosen.

§120a. INSIDIOUS QUESTIONINGS OF PHARISEES, CONCERNING TRIBUTE TO CÆSAR.

Jerusalem. (Tuesday.) (No. 73.)

Matt. 22:15-22. Mark 12:13-17. Luke 20:20-26.

¹ THEN went the Pharisees, and took counsel how they might ensnare him in *his* talk. ³ And they watched him. ^{1 2} And they send [³and sent] ³forth ²unto [¹to] ^{1 2}him ¹their disciples, with [²certain of the Pharisees and of] ^{1 2}the ^aHerodi-

d Matt. 13:38 (§ 53) [Parable of the sower], "The field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one." 47, "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind."

e 2 Cor. 5:2, 3. Eph. 4:24, "Put on the new man, who after God hath been created in righteousness and holiness of truth." Col. 3:10, 12. Rev. 3:1, 4; 16:15, "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." 19:7, 8.

f Matt. 8:12 (§ 45), "The sons of the kingdom [i. e. the Jews] shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth."

a Mark 3:6 (§ 41), "The Pharisees went out and straightway with the Herodians took counsel against him, how they might destroy him." [Herodians were partisans of Herod Antipas, and as Herod was dependent on the Roman power, his adherents maintained the propriety of paying tribute to Cæsar, which the Pharisees denied].

ans, ⁵as ³spies, who feigned themselves to be righteous, ^{2 3}that they might ³take hold of his speech [²catch him in talk], so as to deliver him up to the rule and to the authority of the governor. ^{2 3}And ²when they were come, ^{2 3}they ³asked him, ^{1 3}saying [²say unto him], ^{1 2 3}Master, we know ^{1 2}that thou art true, ¹and ³that thou sayest and teachest rightly, ^{1 2 3}and ^{1 2}carest not for any one: for thou regardest [³acceptest] ^{1 2 3}not the person of ^{1 2}men [³any], ^{2 3}but of a truth ^{1 2 3}teachest the way of God [¹in truth]. ¹Tell us therefore, What thinkest thou? ^{1 2 3}Is it lawful ³for us ^{1 2 3}to give tribute unto Cæsar, or not? ²Shall we give, or shall we not give? ^{1 2 3}But ¹Jesus [^{2 3}he] ^{1 3}perceived their ³craftiness [¹wickedness], ^{1 3}and ²knowing their hypocrisy, ^{1 3}said ^{2 3}unto them, ^{1 2}Why try ye me, ¹ye hypocrites? ^{1 3}Shew ¹me the tribute money: ²bring ^{2 3}me a ⁵denarius, ²that I may see it. ^{1 2}And they brought ¹unto him a denarius [²it]. ^{1 2}And he saith unto them, ^{1 2 3}Whose ^{1 2}is this ^{1 2 3}image and superscription [³hath it]? ^{2 3}And they said [¹They say] ^{1 2}unto him, ^{1 2 3}Cæsar's. ^{2 3}And ²Jesus [³he] ^{2 3}said [¹Then saith he] ^{1 2 3}unto them, [³Then] ¹Render ¹therefore ^{1 2 3}unto Cæsar the things that are Cæsar's, and unto God the things that are God's. ^{1 3}And ¹when they heard it, ³they were not able to take hold of the saying before the people: ^{2 3}and ^{1 2 3}they marvelled ²greatly [²at him] ³at his answer, and held their peace; ¹and left him, and went their way.

b [A denarius, or Roman penny, was about seventeen cents; but allowing for difference of purchasing powers then and now it was about the same as \$1.70 would be now. Other mention of this coin:] see Luke 7:41 (§ 48), Mark 6:37 (§ 61), Matt. 18:28 (§ 75b), Luke 10:35 (§ 86), Matt. 20:2 (§ 106b), Mark 14:5 (§ 112), Rev. 6:6, "A measure [about a quart] of wheat for a shilling, and three measures of barley for a shilling" [implying great scarcity].

c Rom. 13:1, 6, 7, "The powers that be are ordained of God. . . . Render to all their dues: tribute to whom tribute is due: custom to whom custom: fear to whom fear: honour to whom honour." See Matt. 17:25 (§ 74) [Where Jesus paid the Jewish tribute].

§120b. QUESTIONING OF THE SADDUCEES CONCERNING THE RESURRECTION.

Matt. 22:23-33. Mark 12:18-27. Luke 20:27-39.

¹ ON that day [³And] ^{1 3}there came to him ³certain of the [²And there come unto him] ^{a 1 2 3}Sadducees, ^{1 2}who [³they that] ^{1 2 3}say that there is no resurrection: and they asked him, saying, Master, ⁶Moses ^{2 3}wrote unto us [¹said — ³that], ^{1 2 3}If a ¹man [^{2 3}man's brother] ^{1 2 3}die, ²and leave [³having] ^{2 3}a wife ²behind him, and leave no child, that [¹having no children, — ³and he be childless] ^{1 2 3}his brother ¹shall marry his [^{2 3}should take ²his — ³the] ^{1 2 3}wife, and raise up seed unto his brother. ¹Now ^{1 2 3}there were ¹with us ³therefore ^{1 2 3}seven brethren: and the first ^{2 3}took a wife [¹married], and ³died childless [^{1 3}and ¹deceased, and having no seed — ²dying left no seed] ²and ¹left his wife unto his brother: in like manner ^{1 2 3}the second ¹also ²took her, and died, leaving no seed behind him; ^{1 2 3}and the third ²likewise ³took her; ^{2 3}and ³likewise ^{2 3}the seven [¹unto the seventh] ³also ^{2 3}left no ³children [²seed], and died. ²Last of [¹And after them — ³Afterward] ^{1 2}all ^{1 2 3}the woman ^{2 3}also ^{1 2 3}died. In the resurrection ^{1 3}therefore ^{1 2 3}whose wife [³of them] shall she be ^{1 2}of [¹the seven] ²them? ^{1 2 3}for ^{2 3}the seven [¹they all] ^{1 2 3}had her ^{2 3}to wife? ³And [¹But] ^{1 2 3}Jesus ¹answered and ^{1 2 3}said unto them, ²Is it not for this cause that ye err, that ye know not [¹Ye do err, not knowing] ^{1 2}the scriptures, nor the power of God? For ¹in the resurrection, ²when they shall rise from the dead, ^{1 2}they neither marry, nor are given in marriage; but are ⁶as angels in heaven. ³The sons of this world marry, and are given in marriage; but they that are accounted worthy

a Acts 23:8, "The Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both."

b Deut. 25:5.

c See 1 Cor. 15:42, 49, 52. 1 John 3:2.

to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels: and are sons of God, ^abeing sons of the resurrection. ^{1 2 3}But ^{1 2}as touching ¹the resurrection of ^{1 2}the dead, ^{2 3}that ³the dead [²they] ^{2 3}are raised, ³even Moses shewed. ^{1 2}Have ye not read ¹that which was spoken unto you by God, ²in the book of Moses, ^{2 3}in *the place concerning* the Bush ²how God spake unto him, ^{1 2}saying, 'I am [³when he calleth the Lord] ^{1 2 3}the God of Abraham, and the God of Isaac, and the God of Jacob? ³Now ¹God [^{2 3}he] ^{1 2 3}is not the God of the dead, but of the living; ³for ¹all live unto him. ²Ye do greatly err. ¹And when the multitudes heard it, they were ³astonished at his teaching. ³And certain of the scribes answering said, Master, thou hast well said.

§120c. QUESTION OF A LAWYER, CONCERNING THE GREATEST COMMANDMENT.

Matt. 22:34-40. Mark 12:28-34. Luke 20:40.

¹BUT the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. ^{1 2}And one of ²the scribes [¹them], ¹a "lawyer, ²came, and

d Rom. 8:23, "Ourselves . . . who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for *our* adoption, *to wit*, the redemption of our body."

e "I am . . . of Jacob." Exod. 3:6, 16, *id.* [Said by the Lord to Moses; and by Stephen in his defence]. Acts 7:32. Heb. 11:16, "Now they [Abraham and Sarah by faith] desire a better *country*, that is, a heavenly; wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city."

f Rom. 6:10, 11, "The life that he [Christ] liveth, he liveth unto God. Even so reckon ye also yourselves . . . alive unto God in Christ Jesus."

g Matt. 7:28 (§ 44), *id.* [Sermon on the mount].

a Luke 10:25 (§ 86), "Behold, a certain lawyer stood up and tried him, saying, Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart," etc., "and thy neighbour as thyself" [Where Jesus shows who is his "neighbour" by the parable of the good Samaritan].

heard them questioning together, and knowing that he had answered them well, ¹asked him ¹a question, trying him, Master, ²what commandment is the first of all? ¹which is the great commandment in the law? ²Jesus answered ¹and [¹he] said unto him, ²The first is, ⁴Hear, O Israel: The Lord our God, the Lord is one: and ¹thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, ²and with all thy strength. ¹This is the great and first commandment. And a [²The] ¹second ¹like *unto it* ¹is this, ⁴Thou shalt love thy neighbour as thyself. ²There is none other commandment greater than these. ¹On ⁴these two commandments hangeth the whole law, and the prophets. ²And the scribe said unto him, Of a truth, Master, thou hast well said that he is one; ⁴and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, ⁴is much more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

²And no man after that durst [³For they durst not any more] ²ask him any question.

b Deut. 6:5, *id.* But with "might" for "mind." See *a* above.

c Lev. 19:18, *id.* Gal. 5:14, *id.* Matt. 19:19 (§ 106a) *id.* [Quoted to the young man seeking eternal life]. Luke 10:27 (§ 86). See on *a* above. Rom. 13:8, 9. James 2:8, "If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well."

d Matt. 7:12 (§ 44), "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets."

e Deut. 4:39. Isa. 45:1, 6, 14 and 46:9.

f 1 Sam. 15:22 [Samuel to Saul], "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Hos. 6:6, "I desired mercy, and not sacrifice: and the knowledge of God more than burnt offerings." Mic. 6:6-8.

§121. OUR LORD'S QUESTION IN RETURN. HOW IS CHRIST THE SON OF DAVID?

Jerusalem. (Tuesday.) (No. 73).

Matt. 22:41-46. Mark 12:35-37. Luke 20:41-44.

¹Now while the Pharisees were gathered together,
^[²And] ¹²Jesus ¹asked them a question, saying [²answered and
said], ²as he taught in the temple, ¹What think ye of the
Christ? whose son is he? They say unto him, *The son of*
David. [³And] ¹³He ¹saith [³said] ¹³unto them, ²³How say
²the scribes [³they] ²³that the Christ is ²the son of David
[³David's son]? ¹How then doth [³For] ¹²³David ²³himself,
[³saith] ³in the book of Psalms [²said] ¹²in ²the ²Holy
¹²Spirit, ¹call him Lord, saying,

¹²³¹The Lord said unto my Lord,

Sit thou on my right hand,

Till I [¹put thine enemies underneath thy feet?] ²³make thine
enemies the footstool of thy feet?

¹If ¹²³David ²himself ¹then [³therefore] ¹²³calleth him
Lord, [³and] ¹³how [²and whence] ¹²³is he his son? ¹And
²no one was able to answer him a word, neither durst any
man from that day forth ask him any more questions.
²And the common people heard him gladly.

§122a. WARNINGS AGAINST THE SCRIBES AND PHARISEES.

Jerusalem. (Tuesday.) (No. 73).

Matt. 23:1-12. Mark 12:38-39. Luke 20:45-46.

¹THEN [³And] ³in the hearing of all the people ¹spake
Jesus to the multitudes and to [³he said unto] ¹³his dis-

a 2 Sam. 23:1, "David the son of Jesse said, . . . The Spirit of the LORD
spake by me, and his word *was* in my tongue."

b Psa. 110:1, *id.* Acts 2:34, *id.* [where Peter proves from the words, that
they refer to the Messiah, as "being . . . by the right hand of God exalted"
and not to David], "for David ascended not into the heavens."

c Luke 14:5, 6 (§ 96), "Which of you shall have an ass or an ox fallen into
a well, and will not straightway draw him up on a sabbath day? And they
[the lawyers and Pharisees] could not answer again unto these things."

ciples, 'saying, "The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, *these* do and observe; but do not ye after their works; for 'they say, and do not. Yea, they 'bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. [²And in his teaching he said] ²³Beware of the scribes; [¹But] 'all ^dtheir works they do for to be seen of men: for they make broad their 'phylacteries, and enlarge the borders of *their garments*, and [²³who] ²³desire to walk in long robes, and ¹³love [²to have] ²³salutations in the marketplaces, and 'the ^fchief place at feasts, and the ¹²³chief seats in the synagogues [¹and the salutations in the market places — ²³and chief places at feasts]: 'and to be called of men, Rabbi. But be not ye ^gcalled Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for ^hone is your Father, *even* he who is in heaven. Neither be ye called masters: for one is your master, *even* the Christ. But he that is 'greatest among you shall be your servant. And whosoever shall ^kexalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

a See Neh. 8:4, 8. Mal. 2:7, "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts."

b Rom. 2:17, 19-24, "thou who gloriest in the law through thy transgression of the law dishonourest thou God?"

c Compare Luke 11:37-52 (§ 89), also (§ 122b).

d Compare Matt. 6:1, 5, 16 (§ 44) [sermon on the mount].

e [Phylacteries were little rolls of parchment, in which were written certain words of the law, and which were worn by the Jews upon their foreheads, and upon the left arm. The custom was founded on a mistaken interpretation of] Ex. 13:9, 16, "And it shall be for a token upon thy hand and for frontlets between thine eyes." See also Num. 15:38. Deut. 6:6, 8 and 22:12.

f 3 John 9, "I wrote somewhat unto the church: but Diotrephes, who loveth to have the preëminence among them, receiveth us not."

g See James 3:1. 2 Cor. 1:24. 1 Pet. 5:3.

h See Mal. 1:6.

i Matt. 20:26, 27 (§ 108) [to the ambitious sons of Zebedee]. Luke 22:26, 27 (§ 131b) [contention at the Lord's supper].

k Job 22:29. Prov. 15:33 and 29:23. 1 Pet. 5:5 [Jam. 4:6].

§122b. WOES AGAINST THE SCRIBES AND PHARISEES.
LAMENTATION OVER JERUSALEM.

Matt. 23:13-39. Mark 12:40. Luke 20:47.

¹BUT "woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

Woe unto you, scribes and Pharisees, hypocrites! for 'ye [²they—^{2,3}who] ^{2,3}'devour widows' houses, and for a pretence make long prayers: 'ye [^{2,3}these] ^{2,3}'shall receive greater condemnation; 'ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell [Marg., Gr., "Gehenna"] than yourselves.

¹Woe unto you, 'ye blind guides, who say, Whosoever shall swear 'by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind: for whether is greater, the gold, "or the temple that hath sanctified the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. Ye blind: for whether is greater, the gift, or the 'altar that sanctifieth the gift? He therefore that sweareth by the altar, swear-eth by it, and by all things thereon. And he that swear-eth by the temple, swareth by it, and 'by him that dwell-

a Compare Luke 11:42-52 (§ 89) [Woes against the scribes, Pharisees and lawyers. Some harmonists consider that Matt. 23:4-37 and Luke 11:37-52, were all delivered upon one occasion].

b Matt. 15:14 (§ 64) "Let them [the Pharisees] alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit."

c Matt. 5:33, 37 (§ 44) [sermon on the mount], "Swear not at all . . . But let your speech be, Yea, yea: Nay, nay: and whatsoever is more than these is of the evil one" [or, *evil*].

d Exod. 30:29.

e Exod. 29:37, "Seven days thou shalt make an atonement for the altar, and sanctify it: and it shall be an altar most holy: whatsoever toucheth the altar shall be holy."

f 1 Kings 8:13, "I [Solomon] have surely built thee an house to dwell in, a settled place for thee to abide in for ever." With 2 Chro. 6:2. Psa. 26:8 and 132:13.

eth therein. And he that sweareth by the heaven, sweareth ^aby the throne of God, and by him that sitteth thereon.

¹Woe unto you, scribes and Pharisees, hypocrites! for ye ^atithe mint and anise [Marg., or "dill"] and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, who strain out the gnat, and swallow the camel.

¹Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the ^aoutside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

¹Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto ^awhited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

¹Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves that ye are ^asons of them that slew the prophets. ^mFill ye up then the measure of your fathers. Ye serpents, ye ⁿoffspring of vipers, how shall ye

^g Matt. 5:34 (§ 44), "Swear not . . . by the heaven, for it is the throne of God." Psa. 11:4. Acts 7:48, 49.

^h 1 Sam. 15:22, "Behold, to obey is better than sacrifice, *and* to hearken than the fat of rams." Hos. 6:6. Mic. 6:7, 8. Matt. 12:1, 7 (§ 40).

ⁱ Mark 7:3, 4 (§ 64).

^k Acts 23:3 [Where Paul called the high priest "a whited wall"].

^l Acts 7:51 [Stephen's answer before the council].

^m Gen. 15:16, "The iniquity of the Amorites is not yet full." 1 Thess. 2:16.

ⁿ Matt. 3:7 (§ 16) [John the Baptist to the Pharisees and Sadducees], "Ye offspring of vipers, who warned you to flee from the wrath to come?" 12:34 (§ 50a) [Jesus to the Pharisees], "Ye offspring of vipers, how can ye being evil, speak good things?"

escape the judgment of hell? Therefore, behold, ^oI send unto you prophets, and wise men, and scribes: some of them ^pshall ye kill and crucify; and some of them ^qshall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the ^rblood of Abel the righteous unto the ^tblood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.

LAMENTATION OVER JERUSALEM.

¹^o Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as ^aa hen gathereth her chickens ^uunder her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, ^vtill ye shall say, Blessed *is* he that cometh in the name of the Lord.

§123. THE WIDOW'S MITE.

Jerusalem. (Tuesday.) (No. 73.)

Mark 12:41-44. Luke 21:1-4.

²AND he sat down over against the treasury: ³and he looked up, ²³and ²beheld how the multitude cast ^amoney

o Compare Matt. 21:34 (§ 118) [Parable of the wicked husbandmen].

p Acts 7:58, 59 and 22:19.

q Acts 5:40. 2 Cor. 11:24, 25, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck," etc.

r Gen. 4:4, 8. 1 John 3:12.

s 2 Chro. 24:20, 21.

t [Compare the remainder of this section with Luke 13:34, 35 (§ 95b), which some harmonists think were delivered upon one occasion.]

u See Deut. 32:11, 12, "As an eagle stirreth up her nest, fluttering over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the LORD, . . . did lead him" [his people].

v Psal. 17:8, "Hide me under the shadow of thy wings." 91:4, "He shall cover thee with his feathers, and under his wings shalt thou trust."

w Psal. 118:23, *id.* Matt. 21:9 (§ 113) [Jesus riding into Jerusalem].

a Margin, Greek, *brass*.

[³saw the rich men that were casting their gifts] ^{2 3}into ¹the treasury; ²and many that were rich cast in much. ³And he saw a certain [²And there came a] ^{2 3}poor widow, ²and she cast in [³casting in] ³thither ^{2 3}two mites, ²which make a farthing. And he called unto him his disciples, ^{2 3}and ³he ^{2 3}said ²unto them, Verily [³of a truth] ^{2 3}I say unto you, 'This poor widow cast in more than ²all they [³they all] ²that are casting into the treasury; ^{2 3}for ³all these did [²they all did cast in] ^{2 3}of their superfluity ³cast in unto the gifts; ^{2 3}but she of her want did cast in all [³the living] ^{2 3}that she had, ²even ^dall her living.

§124. CERTAIN GREEKS DESIRE TO SEE JESUS. THE VOICE FROM HEAVEN.

Third Day of the Week. (Tuesday.) (No. 73.)

John 12:20-36.

Now there were certain ^aGreeks among those who went up ^tto worship at the feast: these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. ^cPhilip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. And Jesus answereth them, saying, "The hour is come, that the Son of man should be glorified. Verily, verily,

§123. *b* 2 Kings 12:9, 11, "Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money *that was* brought into the house of the LORD."

c 2 Cor. 8:12, "If the readiness is there, *it is* acceptable according as *a man* hath, not according as *he* hath not."

d See Deut. 24:6. 1 John 3:17, "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

§124. *a* Acts 17:1, 4 [At Thessalonica], "Some . . . were persuaded, and con-sorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few."

b 1 Kings 8:41, 42. Acts 8:27, "A man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians . . . had come to Jerusalem for to worship."

c John 1:44 (§ 121).

d John 13:31, 32 (§ 133); 17:1, 2 (§ 137.)

I say unto you, 'Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. 'He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and 'where I am, there shall also my servant be: if any man serve me, him will the Father honour. 'Now is my soul troubled; and what shall I say? Father, save me from this hour. 'But for this cause came I unto this hour. Father, glorify thy name. There came therefore ^aa voice out of heaven, *saying*, I have both glorified it, and will glorify it again. The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him. Jesus answered and said, "This voice hath not come for my sake, but for your sakes. Now is the judgment of this world: now shall ^mthe prince of this world be cast out. And I, if I ⁿbe lifted up from the earth, will ^odraw all men unto myself. But this he said, ^psignifying by what manner of death he should die.

^e 1 Cor. 15:35, 36 [Of the resurrection of the body], "That which thou sowest is not quickened, except it die." ^f See Matt. 10:39 (§ 59); 16:25 (§ 70b).

^g John 14:2, 3 (§ 136a), "In my Father's house are many mansions: . . . I go to prepare a place for you . . . that where I am, *there* ye may be also." 17:24 (§ 137). 1 Thess. 4:16, 17.

^h Matt. 26:37-39 (§ 139) [At Gethsemane]. John 13:21 (§ 133).

ⁱ Luke 22:52, 53 (§ 140). John 18:37 (§ 146).

^k Mark 1:11 (§ 17) [At his baptism], "A voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased." 9:7 (§ 71) [at his transfiguration], "There came a voice out of the cloud, This is my beloved Son: hear ye him." ^l John 11:40 (§ 101).

^m Matt. 12:28 (§ 50a). Luke 10:17, 18 (§ 85). John 14:30 (§ 136a); 16:18, 11 (§ 133c). Acts 26:17, 18. 2 Cor. 4:3, 4. Eph. 2:2 and 6:12.

ⁿ John 3:14 (§ 24), "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth may in him have eternal life."

^o Rom. 5:18, "So then as through one trespass *the judgment came* unto all men to condemnation: even so through one act of righteousness *the free gift came* unto all men to justification of life." Heb. 2:9.

^p John 18:31, 32 (§ 146), "Pilate . . . said . . . Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die."

The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayeth thou, The Son of man must be lifted up? who is this Son of man? Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light. These things spake Jesus, and he departed and hid himself from them.

§125. REFLECTIONS ON THE UNBELIEF OF THE JEWS.

Jerusalem. (No. 73.) (Tuesday, P.M.)

John 12:37-50.

BUT though he had done so many signs before them, yet they believed not on him: that the word of Isaiah the prophet might be fulfilled, which he spake,

“Lord, who hath believed our report?

And to whom hath the arm of the Lord been revealed? For this cause they could not believe, for that Isaiah said again,

“He hath blinded their eyes, and he hardened their hearts;

Lest they should see with their eyes, and perceive with their heart,

And should turn,

And I should heal them.

“These things said Isaiah, because he saw his glory; and

q See notes *h* and *i* (§ 4). Psal. 89:36 and 110:4. Isa. 9:6, 7. Ezek. 37:21, 25. Dan. 2:44 and 7:14. Mic. 4:7. *r* John 1:9 (§ 1); 8:12 (§ 83); 9:5 (§ 84).

s Jer. 13:16. Eph. 5:8. *t* Luke 16:8 (§ 99a). 1 Thess. 5:5. 1 John 2:8-11.

a Isa. 53:1, *id.* Rom. 10:16, “They did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report?”

b Isa. 6:9, 10. Quoted by Matt. in 13:14, 15 (§ 52).

c Isa. 6:1-3 “I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim . . . and one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.”

he spake of him. Nevertheless even of the rulers many believed on him; but ^abecause of the Pharisees they did not confess *it*, lest they should be put out of the synagogue: for ^bthey loved the glory *that is* of men more than the glory *that is* of God.

And Jesus cried and said, ^cHe that believeth on me, believeth not on me, but on him that sent me. And he that ^dbeholdeth me beholdeth him that sent me. ^eI am come a light into the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, ^fI judge him not: for I came not to ^gjudge the world, but to save the world. He that ^hrejecteth me, and receiveth not my sayings, hath one that judgeth him: ⁱthe word that I spake, the same shall judge him in the last day. ^jFor I spake not from myself; but the Father who sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

d John 7:12, 13 (§ 81), 9:20-22 (§ 84).

e John 5:44 (§ 39), "How can ye believe, who receive glory one of another, and the glory that *cometh* from the only God ye seek not?"

f Mark 9:37 (§ 75a). 1 Pet. 1:18-21.

g John 14:9 (§ 136a), "He that hath seen me hath seen the Father."

h John 3:18, 19 (§ 24); 8:12 (§ 83); 9:5, 39 (§ 84), "When I am in the world, I am the light of the world."

i John 5:45 (§ 39); 8:15, 26 (§ 83), "I judge no man, yea and if I judge, my judgment is true."

k John 3:17 (§ 24) [To Nicodemus], "God sent not the Son into the world to judge the world: but that the world should be saved through him."

l Luke 10:16 (§ 79) [To the seventy], "He that rejecteth you rejecteth me: and he that rejecteth me rejecteth him that sent me."

m Deut. 18:15-19, "The LORD thy God will raise up unto thee a Prophet from the midst of thee . . . like unto me: unto him ye shall hearken." 19 [God said], "Whosoever will not hearken, . . . I will require *it* of him." Mark 16:16 (§ 171).

n John 8:38 (§ 83), "I speak the things which I have seen with *my* Father." 14:10 (§ 136a).

§126a. JESUS LEAVING THE TEMPLE FORETELLS ITS DESTRUCTION.

Fourth Day of the Week, beginning at sunset. (Tuesday.) (Probably between 6 and 12 P.M.) Jerusalem. Enroute to Mount of Olives. (No. 74.)

Matt. 24:1-2. Mark 13:1-2. Luke 21:5-6.

¹AND Jesus went out from the temple and was going on his way. ²And as he went forth [²out of the temple — ¹and] ¹his disciples came to him to shew him the buildings of the temple, ⁵and ²one of ⁵them [²his disciples] ²saith unto him, Master, behold, what manner of stones and what manner of buildings! ³And [³as] some spake of the temple, how it was adorned with goodly stones and offerings. ²And Jesus [¹But he] ¹answered and [³he] ^{1 2 3}said ^{1 2}unto ¹them [²him], ²Seest thou these great buildings [¹See ye not all these things]? ³As for these things which ye behold, ¹verily I say unto you, ³The days will come, in which ^{1 2 3}there "shall not be left here one stone upon another, ^{1 3}that [²which] ^{1 2 3}shall not be thrown down.

§126b. JESUS FORETELLS THE COMING OF FALSE CHRISTS, ETC.

Mount of Olives. (No. 74.) (Tuesday.) (Between 6 and 12 P.M.)

Matt. 24:3-31. Mark 13:3-27. Luke 21:7-28.

^{1 2}AND as he sat on the mount of Olives, ²over against the temple, ¹the disciples, ²Peter and James and John and Andrew, ¹came unto him ³and [³they] ^{2 3}asked him ^{1 2}pri-

a 1 Kings 9:6, 7 [God's covenant in a vision with Solomon], "If ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes . . . this house, which I have hallowed for my name; will I cast out of my sight." Dan. 9:26, 27, "After threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince [i. e. the Romans] that shall come shall destroy the city and the sanctuary . . . and . . . the sacrifice and the oblation shall cease." Jer. 26:18. Mic. 3:12. Luke 19:41-44 (§ 113), "He saw the city and wept over it, saying, . . . the days shall come upon thee, when thine enemies . . . shall dash thee to the ground . . . and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation."

vately, ¹ saying, ³ Master, ¹ ² Tell us, ¹ ² ³ when ³ therefore ¹ ² ³ shall these things be? ² ³ and what *shall be* the sign when these things are ² all ² ³ about to ² be accomplished [³ come to pass]? ¹ and what *shall be* the sign of thy coming, and of the end of the world? ¹ ² And Jesus ¹ answered ¹ ³ and [³ he] said [² began to say] ¹ ² unto them, ¹ ² ³ Take heed that ¹ ² no man lead you [³ ye be not led] ¹ ² ³ astray. ¹ ³ For ¹ ² ³ many ⁶ shall come in my name, saying, I am ¹ the Christ [² ³ he]; ³ and, The time is at hand; ¹ ² and shall lead many astray; ³ go ye not after them. ¹ ² ³ And ² ³ when ¹ ² ye shall hear of wars ¹ ² and rumors of wars, ³ and tumults: ¹ see that ye ¹ ² ³ be not ¹ ² troubled, ³ or ³ terrified; ¹ ³ for ¹ ² ³ these things must needs come to pass ³ first; ¹ ² ³ but the end is not ² yet [³ immediately]. ³ Then said he unto them, [¹ ² For] ¹ ² ³ Nation ⁶ shall rise against nation, and kingdom against kingdom; ¹ ³ and ¹ ² ³ there shall be ³ great ² ³ earthquakes ³ and ² ³ in divers places [² there shall be] ¹ ² ³ famines [¹ and earthquakes in divers places] ³ and pestilences; and there shall be terrors and great signs from heaven. ¹ But all ¹ ² these things are the beginning of travail.

² ³ But ² take ye heed to yourselves: for ³ before all these things, they ⁶ shall lay their hands on you, and shall persecute you, delivering [² they shall deliver — ¹ Then shall they deliver] ¹ ² ³ you ⁶ up ¹ unto tribulation [¹ and shall kill you], ² to councils [³ to the synagogues] ³ and ⁷ prisons; ² and in syna-

a Eph. 5:5, 6. 1 John 4:1, "Beloved, believe not every spirit, . . . because many false prophets are gone out into the world." Col. 2:8, 18. 2 Thess. 2:3.

b Jer. 14:14 and 23:21, 25. John 5:43 (§ 39) [To the Jews], "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive."

c 2 Chro. 15:6. Isa. 19:2. Hag. 2:22. Zech. 14:13.

d Rev. 2:1, 10, 13.

e [Compare general instructions to the twelve in] Matt. 10:17, etc. (§ 59), also Luke 12:11 (§ 90). John 15:20 (§ 136b); 16:2 (§ 136c), "They shall put you out of the synagogues; yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God." Acts 7:59 and 12:1. 1 Pet. 4:16. Rev. 2:8, 12.

f Acts 4:1, 3 [Of Peter and John], "The priests and the captain of the temple and the Sadducees . . . laid hands on them, and put them in ward." 5:17, 18; 12:1, 4 and 16:22, 24.

gogues shall ye be beaten; and before governors and kings shall ye stand [³bringing you before kings and governors] ^{2 3}for ¹my ³name's ^{2 3}sake. ³It shall turn unto you ^{2 3}for 'a testimony ²unto them [²And the gospel must first be preached unto all the nations]. ^{3 1}Settle it therefore in your hearts [²And] ²when they shall lead you *to judgment*, and deliver you up, ³not to meditate ⁵nor ²be [²not] anxious ^{2 3}beforehand ³how to answer ⁵or ²what ye shall speak; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the 'Holy Spirit. ³For I will give you a mouth and wisdom, ^mwhich all your adversaries shall not be able to withstand or to gainsay. But ye shall be delivered up even by ⁿparents, ²and children, ³and brethren, and kinsfolk, and friends: and *some* of you shall they cause to be put ⁵to death. [²And brother shall deliver up brother to death, and the father his child: (and children) shall rise up against parents, and cause them to be put to death.] ^{1 2 3}And ye shall be hated of all ^{2 3}men [¹the nations] ^{1 2 3}for my name's sake. ¹And then shall many ¹stumble, and shall deliver up one another, and shall hate one another. ³And not a ¹hair of your head shall perish. In your patience ye shall win your souls. ¹And many ¹false prophets shall arise, and

g Acts 25:23 [Paul before king Agrippa].

h 1 Pet. 2:13.

i Phil. 1:27, 28, "With one soul striving for the faith of the gospel; and in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God." 2 Thess. 1:4, 5.

k See on e above.

l Acts 4:8, 31 [Before the council], "Then Peter, filled with the Holy Spirit, said unto them . . ." Acts 2:1, 4.

m Acts 6:9, 10, "There arose certain of them . . . disputing with Stephen. And they were not able to withstand the wisdom and the Spirit by which he spake."

n Mic. 7:6.

o Acts 7:59, "They stoned Stephen, calling upon *the Lord*." 12:1, 2, "Herod the king, . . . killed James the brother of John with the sword."

p Matt. 11:6 (§ 47), "Blessed is he, whosoever shall find none occasion of stumbling in me." 13:57 (§ 58). 2 Tim. 1:15 and 4:10, 16.

q Matt. 10:30 (§ 59), "The very hairs of your head are all numbered."

r Matt. 7:15 (§ 44). Acts 20:29. 1 Tim. 4:1, 2, "The Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron." 2 Pet. 2:1.

shall lead many astray. And because iniquity shall be multiplied, the love of many shall wax cold. ¹²But he that endureth to the end, the same shall be saved. ¹And this gospel of the kingdom 'shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

¹When therefore [²But when] ¹²ye see "the abomination of desolation, 'which was spoken of through Daniel the prophet, ¹²standing 'in the holy place, ²where he ought not (¹²let him 'that readeth understand), 'and [³But] ³when ye see Jerusalem compassed with armies, then know that her desolation is at hand. ¹²³Then let them that are in Judæa flee unto the mountains; ²³and ³let them that are in the midst of her depart out; and let not them that are in the country enter therein. ¹²Let him that is on the housetop not go down, ²nor enter in, ¹²to take ¹out the things that are in [²anything out of] ¹²his house; and let him that is in the field not return back to take his cloak. ³For these are days of vengeance, that all things which are written may be fulfilled. ¹²But ¹²³woe "unto them that are with child and to them that give suck in those days! ¹²And pray ye that ¹your flight [²it] ¹²be not in the winter, ¹neither on a sabbath. ³For there shall be great distress upon the land, and wrath unto this people. ¹²For ²those days [¹then] ¹²shall be ²great ¹²tribulation, such as ²there ¹²hath not been ²the like ¹²from the beginning of the [¹world] ²creation which God created ¹²until now, ¹no, nor ever [²and never]

s Matt. 10:22 (§ 59), *id.* Dan. 12:12, "Blessed is he that waiteth." Heb. 3:6, 14. Rev. 2:8, 10, "Be thou faithful unto death, and I will give thee the crown of life."

t Rom. 10:18. Col. 1:5, 23.

u Dan. 9:26 and 12:1.

v Dan. 9:23, 25 [of the seventy weeks], "Understand the matter, and consider the vision . . . know . . . and understand."

w Luke 23:28, 29 (§ 151) [Jesus to the women following him to Golgotha], "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren," etc.

x Dan. 9:26 and 12:1, "There shall be a time of trouble, such as never was since there was a nation *even* to that same time." Joel 2:1, 2.

¹shall be. ³And they shall fall by the edge of the sword, and shall be led captive into all the nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. ¹²And except ²the Lord had shortened the days [¹those days had been shortened], ¹²no flesh would have been saved; but for the elect's sake, ²whom he chose, he shortened the days [¹those days shall be shortened—²And]. ¹²Then ¹if any man shall say unto you, Lo, here is the Christ, ¹or, Here: ²or, Lo, there; ¹²believe *it* not. For there shall arise ¹false Christs, and false prophets, and shall shew ¹great ¹²signs and wonders: ¹so as to [²that they may] ¹²lead astray, if possible, ¹even ¹²the ¹elect. ²But take ye heed: ¹²behold, I have told you ²all things ¹²beforehand. ¹If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe *it* not. For as the ¹lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. Wheresoever the ¹carcase is, there will the eagles be gathered together.

¹²But ¹immediately [²in those days], ¹²after ¹the [²that] ¹²tribulation ¹of those days, [³And] ³there shall be ¹signs in sun and moon and stars, ¹²the sun shall be darkened, and the moon shall not give her light, and the stars shall ¹fall [²be falling] ¹²from heaven, and the powers ²that are in the heavens [¹of the heavens] ¹²shall be shaken, ³and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows: men fainting for fear, and for expectation of the things which are coming on the world [³for the powers of the heavens shall be shaken]; ¹and then shall appear ¹the sign of the Son of man in heaven: and then

y Luke 17:23 (§ 102).

z Deut. 13:1, 2. 2 Thess. 2:8, 10, 11. Rev. 13:11, 13.

a John 10:27, 28, 29 (§ 94). Rom. 8:28. 2 Tim. 2:19.

b Luke 17:24 (§ 102).

c Luke 17:37 (§ 102), "Where the body is, thither will the eagles also be gathered together." Job 39:27, 29, 30.

d Dan. 7:9, 11, 12.

e 2 Pet. 3:10, 12.

f Dan. 7:13.

g Zech. 12:10, 12.

shall all ¹the tribes of the earth mourn, ^{1 2 3}and ¹they shall [^{2 3}then shall they] ^{1 2 3}see the Son of man coming ¹on the [²in] ^{1 2 3}clouds ¹of heaven [³in a cloud] ^{1 2 3}with ²great ^{1 2 3}power and ^{1 3}great ^{1 2 3}glory. ^{1 2}And ²then shall he [¹he shall] ^{1 2}send forth ^{1 1}his [²the] ^{1 2}angels ¹with a great sound of a trumpet, and they [²and] ^{1 2}shall gather together his elect from the four winds, ²from the uttermost part of the earth to the uttermost part of heaven [¹from one end of heaven to the other]. ³But when these things begin to come to pass, look up, and lift up your heads: because your ¹redemption draweth nigh.

§126c. JESUS ENFORCES WATCHFUL PREPARATION.

Matt: 24:32-51. Mark 13:28-37. Luke 21:29-36.

³AND he spake to them a parable [^{1 2}Now from the fig tree learn her parable]: Behold the fig tree, and all the trees: ^{1 2}when her branch is now become tender, and ⁵putting [^{1 2}putteth] ^{1 2}forth its leaves [³when they now shoot forth] ^{1 2 3}ye ³see it and ^{1 2 3}know ³of your ownselves ^{1 2 3}that the summer is ³now ^{1 2 3}nigh. Even so ye also, when ye see ¹all ^{1 2 3}these things ^{2 3}coming to pass, ^{1 2 3}know ye that ³the kingdom of God [^{1 2}he] ^{1 2 3}is nigh, ^{1 2}even at the doors. ^{1 2 3}Verily I say unto you, ⁴This generation shall not pass away, ²until [^{1 3}till] ^{1 2 3}all ^{1 2 3}these ^{1 2 3}things be accomplished. ⁶Heaven and earth shall pass away; but ⁶my words shall not pass away. ^{1 2}But of that day ²or that [¹and] ^{1 2}hour knoweth no one, not even the angels ²in [¹of] ^{1 2}heaven, neither the Son, but the Father ¹only.

h Matt. 13:40, 41 (§ 53) and 16:27 (§ 70b). 1 Cor. 15:52. 1 Thess. 4:16. Rev. 1:7. i Rom. 8:19, 23.

a Matt. 16:28 (§ 70b); 23:36 (§ 122b), "Verily I say unto you, All these things shall come upon this generation."

b Psa. 102:25, 26, "The earth: and the heavens . . . shall perish, but thou shalt endure." [quoted] Heb. 1:11. Isa. 51:6. Jer. 31:35. Matt. 5:18 (§ 44).

c Isa. 40:8, "The grass withereth, the flower fadeth: but the word of our God shall stand for ever."

¹And as *were* the ^ddays of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. ^eThen shall two men be in the field; one is taken, and one is left; two women *shall be* grinding at the mill; one is taken, and one is left. ^fWatch therefore: for ye know not on what day your Lord cometh. ^gBut know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh. ^hWho then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he ⁱwill set him over all that he hath. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be ^jthe weeping and gnashing of teeth.

^kBut take heed to yourselves, lest haply your hearts be

^d Gen. 6:3, etc., and 7:5. 1 Pet. 3:20. ^e Compare Luke 17:34, etc. (§ 102).

^f Matt. 25:13 (§ 127) [parable of the ten virgins].

^g Luke 12:39, 40 (§ 92) *id.* 1 Thess. 5:2. 2 Pet. 3:10. Rev. 3:1, 3 and 16:15.

^h Luke 12:42-46 (§ 92) *id.* 1 Cor. 4:1, 2. Heb. 3:5.

ⁱ Matt. 25:20, 21 (§ 127) [parable of the talents].

^j Matt. 8:12 (§ 45) *id.* [of] "the sons of the kingdom" [i. e. of the Jews who believed not]; 25:30 (§ 127) *id.* [of] "the unprofitable servant."

^k Rom. 13:13, "Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy." 1 Thess. 5:6, "let us watch and be sober." 1 Pet. 4:7.

overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly "as a snare: for so shall it come upon all them that dwell on the face of the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

"Take ye heed, watch and pray: for ye know not when the time is. *It is as when* a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

§127. JESUS TEACHES TO WATCH, WORK AND PRAY. PARABLE OF THE TEN VIRGINS AND TALENTS.

Mount of Olives. (Tuesday, between 6 and 12 P.M.) (No. 74.)

Matt. 25:1-50.

THEN shall the kingdom of heaven be likened unto ten virgins, that took their lamps [*Marg.*, or "torches"], and went forth to meet "the bridegroom. ^bAnd five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, "they all slumbered and slept. But at mid-

m 1 Thess. 5:2. 2 Pet. 3:10. Rev. 3:1, 3 and 16:15, "Behold, I come as a thief. Blessed is he that watcheth."

a Eph. 5:28, 29, 30. Rev. 19:7, "the marriage of the Lamb is come, and his wife hath made herself ready." 21:2, 9.

b Matt. 13:47 (§ 53) [parable of the net]; 22:10 (§ 119) [parable of the marriage of the king's son].

c 1 Thess. 5:6, "let us not sleep, as do the rest, but let us watch and be sober."

night ^dthere is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and ^etrimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and ^fthe door was shut. Afterward come also the other virgins, saying, ^gLord, Lord, open to us. But he answered and said, Verily I say unto you, ^hI know you not. ⁱWatch therefore, for ye know not the day nor the hour.

THE TALENTS.

Some good authorities deem this parable to be the same as that of the ten pounds recorded in Luke 19:11-28. (§ 111.)

For *it is as when* a man, ^kgoing into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; ^lto each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that *received* the two gained other two. But he that received the one went

^d Matt. 24:31 (§ 126b), "The Son of man . . . shall send forth his angels with a great sound of a trumpet." 1 Thess. 4:16.

^e Luke 12:35 (§ 92), "Let your loins be girded about, and your lamps burning: and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him."

^f Luke 13:24, 25 (§ 95b).

^g Compare Matt. 7:21, 23 (§ 44), "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven," etc.

^h Psa. 5:5, "The foolish shall not stand in thy sight: thou hatest all workers of iniquity." Hab. 1:13.

ⁱ Matt. 24:42 (§ 126c). 1 Cor. 16:13. 1 Pet. 5:8. Rev. 16:15.

^k Matt. 21:33 (§ 118) [parable of the wicked husbandmen].

^l Rom. 12:6, "having gifts differing according to the grace that was given to us." 1 Cor. 12:7, 11:29. Eph. 4:11.

away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, ^mI will set thee over many things: enter thou into the joy of thy lord. And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.

§128. THE FINAL JUDGMENT FORETOLD. PARABLE OF THE SHEEP AND GOATS.

Mount of Olives. (Tuesday, between 6 and 12 P.M.) (No. 74.)

Matt. 25:31-46.

“BUT when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory; and ¹before him shall be gathered all the nations: and he shall ²separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, ³inherit the kingdom ⁴prepared for you from the foundation of the world: for ⁵I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: ⁶I was a stranger, and ye took me in; ⁷naked, and ye clothed me: I was sick, and ye visited me: ⁸I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we

a Zech. 14:5. Matt. 16:27 (§ 70b), “the Son of man shall come in the glory of his Father with his angels.” 19:28 (§ 106a), “in the regeneration when the Son of man shall sit on the throne of his glory.” Acts 1:9, 11 [the angels at his ascension said], “this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.” 1 Thess. 4:16. 2 Thess. 1:7. Jude. 14. Rev. 1:7.

b Rom. 14:10, “we shall all stand before the judgment seat of God.” 2 Cor. 5:10. Rev. 20:12, “I saw the dead, the great and the small, standing before the throne: and the books were opened . . . and the dead were judged out of the things which were written in the books, according to their works.”

c Ezek. 20:38 and 34:17, 20. Matt. 13:49 (§ 53) [parable of the drag-net], “So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous.”

d Rom. 8:16, 17. 1 Pet. 1:3, 9 and 3:9. Rev. 21:7, “He that overcometh shall inherit these things: and I will be his God, and he shall be my son.”

e Matt. 20:20, 23 (§ 108). John 14:2 (§ 136a), “In my Father’s house are many mansions . . . I go to prepare a place for you . . . that where I am, *there* ye may be also.” 1 Cor. 2:9. Heb. 11:8, 16.

f Isa. 58:6, 7. Ezek. 18:5, 7, 9. Jam. 1:27, “Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.”

g Heb. 13:2, “Forget not to shew love unto strangers: for thereby some have entertained angels unawares.” [Gen. 18:3 and 19:2]. 3 John 5.

h James 2:14, 15.

i 2 Tim. 1:16.

thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, ^aInasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me. Then shall he say also unto them on the left hand, 'Depart from me, ye cursed, ^minto the eternal fire which is prepared for ⁿthe devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, ^oInasmuch as ye did it not unto one of these least, ye did it not unto me. And ^pthese shall go away into eternal punishment: but the righteous into eternal life.

§129a. JESUS ANNOUNCES HIS BETRAYAL AND CRUCIFIXION.

Mount of Olives. (Tuesday, between 6 and 12 P.M.) (Nos. 74 and 75.)

Matt. 26:1-2. Mark 14:1a. Luke 22:1.

¹AND it came to pass, when Jesus had finished all these words, he said unto his disciples, Ye know that after two

k Prov. 14:31, "He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor." 19:17, "He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again." Matt. 10:42 (§ 59). Mark 9:41 (§ 75a). Heb. 6:10.

l Psa. 6:8 and 7:23. Luke 13:27 (§ 95b).

m Matt. 13:40 (§ 53).

n 2 Pet. 2:4. Jude 6, "And angels who kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day."

o Prov. 14:31. See on *k* above. 17:5, "Whoso mocketh the poor reproacheth his Maker." See Zech. 2:8. Acts 9:1, etc. [Jesus to Saul in the vision], Saul, Saul, why persecutest thou me?"

p Dan. 12:2. John 5:28, 29 (§ 39). Rom. 2:5-9.

days [²Now after two days was] ^a ²the feast of ¹ ²the passover
²and the unleavened bread ¹cometh [³Now the feast of unleavened bread drew nigh, which is called the passover]; ¹and the Son of man is ^bdelivered up to be crucified.

§129b. THE JEWISH RULERS CONSPIRE AGAINST CHRIST.

Jerusalem. Fourth Day of the Week. (Wednesday.)

* Matt. 26:3-5. Mark 14:1b-2. Luke 22:2.

^a ¹THEN were gathered together [² ³And] ¹ ² ³the chief priests ² ³and the scribes, ¹and the elders of the people, unto the court of the high priest, who was called Caiaphas; and they took counsel together that [² ³sought how] ¹ ² ³they might ¹ ²take ¹Jesus by [²him with] ¹ ²subtility, and kill him [³put him to death]. ¹But [²for] ¹ ²they said, Not during the feast, lest ²haply ¹a tumult arise among [²there shall be a tumult of] ¹ ²the people; ³for they feared the people.

§129a. *a* Luke 22:15 (§ 131a), "With desire I have desired to eat this passover with you before I suffer."

b [Previous announcements of his death] (§ 70b, § 73 and § 107.)

§129b. *a* John 11:47 (§ 101) [After the raising of Lazarus], "The chief priests therefore and the Pharisees gathered a council, and . . . one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man [i. e. Jesus] should die for the people, and that the whole nation perish not, . . . So from that day forth they took counsel that they might put him to death." Acts 4:25, 26 [Prayer of the church, quoting Psa. 2:1], "And the rulers were gathered together, against the Lord, and against his Anointed: for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel fore-ordained to come to pass."

§129c. JUDAS ENGAGES TO BETRAY JESUS.

Jerusalem. Fourth Day of the Week (Wednesday).

Matt. 26:14-16. Mark 14:10, 11. Luke 22:3-6.

^a ³AND Satan entered into Judas who was called ^bIscariot, being of the number of the twelve. And he went away, and communed with [¹Then one of the twelve, who was called Judas Iscariot, went unto — ²And Judas Iscariot, he that was one of the twelve, went away unto] ^{1 2 3}the chief priests, ³and captains, how [²that] ^{2 3}he might deliver him unto them. ¹And said, ‘What are ye willing to give me, and I will deliver him unto you?’ ^{2 3}And they, ²when they heard it, ^{2 3}were glad, ²and promised ³and covenanted ^{2 3}to give him money. ¹And they weighed unto him ²thirty pieces of silver. ^{2 3}And ³he consented, ^{1 3}and ¹from that time ^{1 2}he ^{1 2 3}sought ^{1 3}opportunity ²how he might [^{1 3}to] ²conveniently ^{1 2 3}deliver him unto them ³in the absence of the multitude.

a John 13:2, (§ 132) [At the supper], “The devil having already put into the heart of Judas Iscariot, Simon’s son, to betray him. . . .” 13:27 (§ 133), “And after the sop, then entered Satan into him.”

b Matt. 10:4 (§ 43), “Judas Iscariot, who also betrayed him.”

c Zech. 11:12 [Messiah is here speaking as a shepherd, asking a price for his labour], “I said unto them, If ye think good, give me my price: and if not, forbear. So they weighed for my price thirty pieces of silver.” Matt. 27:3, etc. (§ 145), “Judas . . . when he saw that He was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood, . . . and he went away and hanged himself. . . . Then was fulfilled that which was spoken . . . they took the thirty pieces of silver, the price of him that was priced.”

d See on *c* above. [The thirty pieces were equal to about £3 10s 8d, equal to \$16.96, the legal value of a slave, if he were killed by a beast; allowing for difference of purchasing values then and now the sum received by Judas was about what \$169 would be now.—*Oxford Teachers’ Bible.*]

§130. PREPARATION FOR THE PASSOVER.

Jerusalem and Bethany. Fifth Day of the Week (Thursday). (April 6, A.D. 30.) (Nos. 75 and 76.)

Matt. 26:17-19. Mark 14:12-16. Luke 22:7-13.

¹Now [²And] ^{1 2}on ^athe ^{1 2}first [³And the] ^{1 2 3}day of unleavened bread, [³came] ³on which the passover must be sacrificed: ¹the disciples came to Jesus, saying [²when they sacrificed the passover, his disciples say] ²unto him, ^{1 2}Where wilt thou that we ²go and ^{1 2}make ready ¹for thee to [²that thou mayest] ^{1 2}eat the passover? ^{2 3}And he ³sent [²sendeth] ²two of his disciples, ³Peter and John, saying, Go and make ready for us the passover, that we may eat. And they said unto him, Where wilt thou that we make ready? ^{1 2 3}And ^{1 3}he said [²saith] ^{2 3}unto them, ^{b 1 2}Go into the city, ²and ³behold, when ye are entered into the city, ^{2 3}there shall meet you a man bearing a pitcher of water: follow him ³into the house whereinto he goeth. ^{2 3}And ²wheresoever he shall enter in, say to [³ye shall say unto] ^{2 3}the good-man of the house [¹to such a man, and say unto him], ^{1 2 3}The Master saith ³unto thee, ¹My time is at hand: I keep the passover at thy house with my disciples. ^{2 3}Where is ²my [³the] ^{2 3}guest-chamber, where I shall eat the passover with my disciples? And he will ²himself ^{2 3}shew you a large upper room furnished ²and ready: and ^{2 3}there make ready ²for us. ^{1 2 3}And ^{1 2}the disciples [³they] ^{2 3}went ²forth, and came into the city, ⁶and ¹did as Jesus appointed them ^{2 3}and found as he had said unto them: ^{1 2 3}and they made ready the passover.

^a Exod. 12:3, etc. [The passover is instituted] 12:18 [The rite of unleavened bread], "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even."

^b [Compare § 113, where Jesus sent forward to procure the colt.]

PART VIII.

THE PASSOVER MEAL, AND INSTITUTION OF THE LORD'S SUPPER.

§131a. BEGINNING OF THE PASSOVER MEAL.

An Upper Chamber in Jerusalem. (No. 76.) Evening introducing the Sixth Day of the Week. (Thursday, between 3 and 12 P.M., April 6, A.D. 30.)

Matt. 26:20. Mark 14:17. Luke 22:14-18.

¹Now [²And] ¹²when ²it was evening [¹even was come] ³and [³when] the hour was come, ¹³he ³sat down [¹was sitting] ¹at meat [²he cometh] ¹²with the twelve ¹disciples [³and the apostles with him]. ³And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I shall not eat it, ^ountil it be fulfilled in the kingdom of God. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for I say unto you, ⁱI shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.

§131b. CONTENTION AMONG THE TWELVE.

Luke 22:24-30.

AND there arose also ^aa contention among them, which of them was accounted to be greatest [Marg. Gr., "greater"].

§131a. *a* Luke 14:15 (§ 96). Acts 10:40, 41. Rev. 19:9.

b Matt. 26:29 (§ 134) [On instituting the Lord's supper], "I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

§131b. *a* Luke 9:46 (§ 75a), "There arose a reasoning among them, which of them was the greatest. . . . Jesus . . . took a little child, and set him by his side, and said . . . Whosoever shall receive this little child in my name receiveth me . . . he that is least among you all, the same is great."

And he said unto them, 'The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. 'But ye *shall* not *be* so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you 'as he that serveth. But ye are they that have continued with me in my trials; and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

§132. JESUS WASHES THE DISCIPLES' FEET.

An Upper Chamber in Jerusalem. (No. 76.) (Thursday, between 3 and 12 P.M.)

John 13:1-20.

Now before the feast of the passover, Jesus knowing that "his hour was come that he should depart out of this world unto the Father, having loved his own who were in the world, he loved them unto the end. And during supper, 'the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, *Jesus*, 'knowing that the Father had given all things into his hands, and that "he came forth from God, and goeth unto God, 'riseth from supper, and layeth aside his garments; and he

§131b. *b* Compare Matt. 20:20, 24-27 (§ 108). See *c* below. [The ambitious request of the two sons of Zebedee.]

c 1 Pet. 5:3 [Exhorting elders], "Neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock."

d Luke 12:37 (§ 92).

e Matt. 20:28 (§ 108), "The Son of man came not to be ministered unto, but to minister." John 13:13, 14 (§ 132). Phil. 2:5, 7.

§132. *a* John 12:23 (§ 124); 17:1, 11 (§ 137).

b See on *a* (§ 129c), "And Satan entered into Judas."

c Matt. 11:25, 27 (§ 85); 28:18 (§ 171). John 3:35 (§ 25); 17:2 (§ 137). Acts 2:34, 36, 1 Cor. 15:24, 27. Heb. 2:8.

d John 8:42 (§ 83); 16:28 (§ 136c).

e See (§ 131b) [account of the contention]. Phil. 2:5-8.

took a towel, and girded himself. Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He saith unto him, Lord, 'dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, 'If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is bathed needeth not save to wash his feet, but he is clean every whit: and 'ye are clean, but not all. 'For he knew him that should betray him; therefore said he, Ye are not all clean.

So when he had washed their feet, and taken his garments, and sat down [Marg., Gr., "reclined"] again, he said unto them, Know ye what I have done to you? Ye call me 'Master [Marg., or, "teacher"], and, Lord: and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, 'ye also ought to wash one another's feet. "For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, "A servant is not greater than his lord; neither one that is sent [Marg., Gr., "an apostle"] greater than he that sent him. If ye know these things, blessed are ye 'if ye do

f See Matt. 3:13, 14 (§ 17) [John the Baptist reluctant to baptize Jesus].

g John 3:3, 5 (§ 24). 1 Cor. 6:9, 11. Eph. 5:25, 26. Tit. 3:5. Heb. 10:21.

h John 15:3 (§ 136b), "ye are clean because of the word which I have spoken unto you."

i John 6:64 (§ 63) [to the Jews], "there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him."

k Matt. 23:2, 6 (§ 122a). Luke 6:46 (§ 44). 1 Cor. 8:6 and 12:3, "no man can say, Jesus is Lord, but in the Holy Spirit." Phil. 2:9, 11.

l Rom. 12:10. Gal. 6:1, 2. 1 Pet. 5:5.

m Matt. 11:29 (§ 85). 1 Pet. 2:21. 1 John 2:6, "he that saith he abideth in him ought himself also to walk even as he walked."

n Matt. 10:24 (§ 59). Luke 6:40 (§ 44). John 15:20 (§ 136b).

o James 1:25.

them. I speak not of you all: I know whom I have chosen; but that the scripture may be fulfilled,

²He that eateth my bread, lifted up his heel against me. From henceforth ²I tell you before it come to pass, that when it is come to pass, ye may believe that I am *he*. Verily, verily, I say unto you, ²He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

§133. HE POINTS OUT THE TRAITOR. JUDAS WITH-DRAWS.

An Upper Chamber in Jerusalem. (No. 76.) (Thursday, between 3 and 12 P.M.)

Matt. 26:21-25. Mark 14:18-21. Luke 22:21-23. John 13:21-35.

⁴WHEN Jesus had thus said, ^ahe was troubled in the spirit, and testified. ^{1 2 4}And ^{1 2}as they ²sat and ^{1 2}were eating, ²Jesus [¹he] ^{1 2 4}said, Verily, ⁴Verily, ^{1 2 4}I say unto you, ^{1 4}that ^{1 2 4}one ^bof you shall betray me, ²even he that eateth with me: [³But] ³behold, ^cthe hand of him that betrayeth me is with me on the table. ⁴The disciples looked one on another, doubting of whom he spake. ³And they began to question among themselves, which of them it was that should do this thing. ¹And ^{1 2}they ¹were exceeding [²began to be] ^{1 2}sorrowful, and ¹began ^{1 2}to say unto him [¹every one] ²one by one, ^{1 2}Is it I, ¹Lord? ^{1 2}And he ¹answered and ^{1 2}said ²unto them, *It is one of the twelve*, ^{1 2}he that ²dippeth [¹dipped] ¹his hand ^{1 2}with me in the dish, ¹the same shall betray me. ^{2 3}For ^{1 2 3}the Son of man ³in-

p Psa. 41:9 *id.* Matt. 26:23 (§ 133), "He that dipped his hand with me in the dish, the same shall betray me."

q John 14:28, 29 (§ 136a); 16:4 (§ 136c).

r Matt. 10:40 (§ 59); 25:31, 40 (§ 128). Luke 10:16 (§ 79).

a John 12:27 (§ 124), "Now is my soul troubled: and what shall I say? Father, save me from this hour. But for this cause came I unto this hour."

b Acts 1:15, 17. 1 John 2:18, 19.

c Psa. 41:9, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me."

deed ¹²goeth, ³as it hath ⁴been determined, ¹²even ⁵as it is written of him; ¹²³but woe unto that man through whom ¹²the Son of man [³he] ¹²³is betrayed! ¹²good were it for that man if he had not been born. ⁴⁴There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoneth to him, and saith unto him, Tell *us* who it is of whom he speaketh. He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, *the son* of Simon Iscariot. ¹And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

⁴⁹And after the sop, then entered Satan into him. Jesus therefore saith unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some thought, ¹because Judas had the bag [*Marg or, "box"*], that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. He then having received the sop went out straightway: and it was night.

⁴When therefore he was gone out, Jesus saith, Now is the Son of man glorified, and ⁴God is glorified in him; and God shall glorify him in himself, and straightway shall he glorify him. Little children, yet a little while I am with you. Ye shall seek me: ⁴and as I said unto the Jews,

d Acts 2:22, 23, "Jesus of Nazareth . . . being delivered up by the determinate counsel and foreknowledge of God."

e Compare Psa. 22:1 and Isa. 53:2-12. Dan. 9:26, "after threescore and two weeks shall Messiah be cut off, but not for himself." Mark 9:12 (§ 71). Luke 24:25 (§ 167). Acts 17:2 and 26:19, 22, 23. 1 Cor. 15:3.

f John 19:25, 26 (§ 154) [Jesus assigns the care of his mother to the disciple "whom he loved."] 20:1, 2 (§ 160); 21:4, 7, 20 (§ 170), "Peter . . . seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee?"

g See note *a* (§ 129c). *h* John 12:4, 6 (§ 112) [Judas at Mary's anointing of Jesus' feet]. *i* John 14:13 (§ 136a); 17:1, 4, 5, 6 (§ 137). 1 Pet. 4:11.

k John 7:33 (§ 81); 8:21 (§ 83).

Whither I go, ye cannot come; so now I say unto you. 'A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. "By this shall all men know that ye are my disciples, if ye have love one to another.

§134. JESUS INSTITUTES THE LORD'S SUPPER.*

An Upper Chamber in Jerusalem. (Thursday, between 3 and 12 P.M., April 6, A.D. 30.) (No. 76.)

Matt. 26:26-29. Mark 14:22-25. Luke 22:19-20. 1 Cor. 11:23-26.

⁶THE Lord Jesus in the night in which he was betrayed, [^{1 2 3}And] ^{1 2}as they were eating, [¹Jesus — ^{2 3}he] ^{1 2 3 6}took bread, ^{1 2}and [²when he had] blessed, ^{1 3 6}and ^{3 6}when he had given thanks, ^{2 3 6}he ^{1 2 3 6}brake it: ^{1 2 3}and ¹he ^{1 2 3}gave to ¹the disciples [^{2 3}them], ^{1 2 6}and said [³saying], ^{1 2}Take ²ye, ¹eat: ^{1 2 3 6}this is "my body, ^{3 6}which is ³given ^{3 6}for you: this do in remembrance of me. ^{1 2 3}And ^{1 2}he took [^{1 2}a] ^{3 6}the ^{1 2 3 6}cup ^{3 6}in like manner ⁶also ^{3 6}after supper, ¹and gave thanks, ^{1 2}and ²when he had given thanks, he ^{1 2}gave to them, ^{1 3 6}saying, ¹Drink ye all of it; for ^{3 6}this cup is the ⁶new covenant in "my blood, ³even that which is poured out

l Lev. 19:18, "Thou shalt love thy neighbour as thyself: I am the LORD." John 15:12, 17 (§ 136b), "This is my commandment, that ye love one another, even as I have loved you. . . . These things I command you, that ye may love one another." Eph. 5:2. 1 Thess. 4:9. Jam. 2:8. 1 Pet. 1:22. 1 John 2:7, 8; 3:11, 23 and 4:21. m 1 John 2:5 and 4:20.

* Paul's account is indicated by ⁶.

a John 6:54, 63 (§ 63), "He that eateth my flesh and drinketh my blood hath eternal life: and I will raise him up at the last day." ["It is the spirit that quickeneth: the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life."] 1 Cor. 10:16, "The cup of blessing which we bless, is it not a communion of [Margin, or, *participation in*] the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body: for we all partake of the one bread."

b Jer. 31:31, 33, "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah . . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

c. See Exod. 24:8. Lev. 17:11, "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood *that* maketh an atonement for the soul."

for you [²(And they all drank of it.) And he said unto them, ¹²This is my blood of the covenant]: ¹²which is shed 'for many 'unto remission of sins. ²And they all drank of it. ⁶And he said, ⁶This do, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. ¹But ²verily, ¹²I say unto you, 'I shall 'not [²no more] ¹²drink 'henceforth ¹²of 'this [²the] ¹²fruit of the vine, until that day when I drink it new ¹with you in my Father's kingdom [²in the kingdom of God].

§135. THE DISPERSION OF THE TWELVE AND THE DENIALS OF PETER FORETOLD.

An Upper Chamber in Jerusalem. (No. 76.) (Thursday, between 3 and 12 P.M.)

Matt. 26:31-35. Mark 14:27-31. Luke 22:31-38. John 13:36-38.

¹THEN saith [²And] ¹²Jesus [²saith] unto them, "All ye shall be 'offended 'in me this night: ¹²for it is written, 'I will smite the shepherd, and the sheep 'of the flock ¹²shall be scattered abroad. ²Howbeit [¹But] ¹²after I am raised up, I will go before you 'into Galilee. 'Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst

§134. *d* Matt. 20:28 (§ 108). Rom. 5:15. Heb. 9:22, "According to the law, I may almost say, All things are cleansed with blood, and apart from the shedding of blood there is no remission."

e Luke 22:18 (§ 131a) [When Jesus was eating the passover before his supper], "I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come."

§135. *a* John 16:32 (§ 136c).

b Matt. 11:6 (§ 47).

c Zech. 13:7, *id.*

d Mark 16:7 (§ 162) [After the resurrection, the angel said], "Go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you." Matt. 28:7, 10, 16, 17 (§ 171), "The eleven disciples went into Galilee, unto the mountain where Jesus had appointed them, and when they ~~saw~~ him, they worshipped him."

not follow me now; but 'thou shalt follow afterwards. Peter saith unto him, Lord, why cannot I follow thee even now? [¹ ²But Peter ¹answered and ¹ ²said unto him] ²Although [¹if] ¹all shall be offended ¹in thee, I will never be offended [²yet will not I]. ²And ¹ ²Jesus ¹said [²saith] ¹ ²unto him, ³Simon, Simon, behold, ⁷Satan asked to have you, that he might sift you as wheat: but ⁹I made supplication for thee, that thy faith fail not: and do thou, ⁴when once thou hast turned again, stablish thy brethren. And he said unto him, Lord, with thee I am ready to go both to prison and to death. ⁴I will lay down my life for thee. Jesus answereth, Wilt thou lay down thy life for me? Verily, ¹ ² ⁴Verily, I say unto thee [³And he said, I tell thee], ³Peter ¹ ²that ²thou to-day, *even* ¹ ²this night, before the cock crow ²twice [³the cock shall not crow ³this day — ¹thou] ¹ ²shalt deny me thrice [³until thou shalt thrice deny that thou knowest me. — ⁴till thou hast denied me thrice]. ²But ¹Peter [²he] ²spake exceedingly vehemently ⁶and ¹saith unto him, Even ¹ ²if I must die with thee, ¹yet will I [²I will] ¹ ²not deny thee. ²And in like manner [¹Likewise] ¹ ²also said [²they] ¹ ²all ¹the disciples.

³And ¹he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye any thing? And they said, Nothing. And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: and he that hath none, let him sell his cloak, and buy a sword. For I say unto you, that this which is written must be fulfilled in me, ⁴And he was reckoned with transgressors: for that which concerneth me

c John 21:18 (§ 170). 2 Pet. 1:14, "The putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me."

f 1 Pet. 5:8.

g See John 17:9, 11, 15 (§ 137).

h Psa. 51:10, 13. John 21:15-17 (§ 170).

i Matt. 10:5, 9 (§ 59) [Sending out of the twelve]. Luke 10:1, 2, 4 (§ 78) [Sending out of the seventy].

k Isa. 53:12, "And he was numbered with the transgressors." Mark 15:27, 28 (§ 152), "And with him they crucify two robbers."

hath fulfillment. And they said, Lord, behold, here are 'two swords. And he said unto them, It is enough.

§136a. JESUS COMFORTS HIS DISCIPLES AND PROMISES THE COMFORTER.

*An Upper Chamber in Jerusalem. (Thursday, between 3 and 12 P.M.)
(No. 76.)*

John 14:1-31.

LET not your heart be troubled: believe [Marg. or, "ye believe"] in God, believe also in me. In my Father's house are many mansions [Marg. or, "abiding places"]; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, ^aI come again, and will receive you unto myself; ^bthat where I am, *there* ye may be also. And whither I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? Jesus saith unto him, I am ^cthe way, and ^dthe truth, and ^ethe life: ^fno one cometh unto the Father, but by me. ^gIf ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he ^hthat hath seen me hath seen the Father; how sayest thou, Shew us the Father? Believest thou not that ⁱI am in the Father, and the

^l See John 18:10 (§ 140), "Peter . . . having a sword drew it and struck the high priest's servant, and cut off his right ear."

^a Acts 1:10, 11.

^b John 12:26 (§ 124); 17:24 (§ 137). 1 Thess. 4:16, 17. ^c Heb. 9:7, 11.

^d John 1:17 (§ 1), "Grace and truth came through Jesus Christ." 8:32 (§ 83).

^e John 1:4 (§ 1); 11:25 (§ 101) [To Martha], "Jesus . . . I am the resurrection, and the life."

^f John 10:9 (§ 84), "I am the door: by me if any man enter in, he shall be saved."
^g John 8:19 (§ 83).

^h John 12:45 (§ 125). Col. 1:13, 15, "The Son . . . who is the image of the invisible God." Heb. 1:2, 3.

ⁱ John 10:38 (§ 94); 17:20, 21, 23 (§ 137).

Father in me? the words that I say unto you ⁴I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, ⁵He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father. ⁶And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, that will I do. ⁷If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you ⁸another Comforter [Marg. or "Advocate," or "Helper," Gr., "Paraclete"], that he may be with you for ever, *even* the Spirit of truth; ⁹whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and ¹⁰shall be in you. I will not leave you ¹¹desolate [Marg., or "orphans"]: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: ¹²because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. ¹³He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father,

k John 5:18, 19 (§ 39); 7:16 (§ 81); 8:28 (§ 83); 12:49 (§ 125).

l Mark 16:17 (§ 171).

m Matt. 7:7 (§ 44). Mark 11:24 (§ 115). John 16:23, 24 (§ 136c). James 1:5. 1 John 3:22 and 5:14, "And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us."

n John 15:10, 14 (§ 136b). 1 John 5:3, "This is the love of God, that we keep his commandments."

o John 15:26 (§ 136b); 16:7 (§ 136c), "If I go not away, the Comforter will not come unto you: but if I go, I will send him unto you." Rom. 8:15, 26, "The Spirit . . . helpeth our infirmity: for we know not how to pray as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." *p* 1 Cor. 2:12, 14. *q* 1 John 2:20, 27.

r Matt. 28:20 (§ 170) [Just before his ascension], "Lo, I am with you alway, even unto the end of the world."

s 1 Cor. 15:21, "As in Adam all die, so also in Christ shall all be made alive."

t 1 John 2:5, "Whoso keepeth his word, in him verily hath the love of God been perfected. Hereby know we that we are in him."

X

and I will love him, and will manifest myself unto him. "Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and ^{we} will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

These things have I spoken unto you, while *yet* abiding with you. But ^{the} Comforter, *even* the Holy Spirit, whom the Father will send in my name, ^{he} shall teach you all things, and bring to your remembrance all that I said unto you. ^{Peace} I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because ^I go unto the Father: for the Father ^{is} greater than I. ^{And} now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much with you, for ^{the} prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

u Luke 6:16 (§ 43), "Judas *the son of James*" [one of the twelve].

v 1 John 2:24. Rev. 3:20, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

w Luke 24:49 (§ 172b). John 16:7 (§ 136c).

x John 2:22 (§ 23); 12:16 (§ 113), "These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him."

y Phil. 4:7, "The peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." Col. 3:15.

z John 20:17 (§ 164).

a [Greater;—not in nature, but in present condition. Cf. *Clark*.] See note *i*, John 5:18 (§ 39); 10:30 (§ 94). Phil. 2:5, 6.

b John 13:19 (§ 132); 16:4 (§ 136c). *c* John 12:31 (§ 124); 16:8, 11 (§ 136c).

§136b. CHRIST THE TRUE VINE: HIS DISCIPLES THE BRANCHES.

John 15:1-27.

I AM the true vine, and my father is the husbandman. "Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit. ^aAlready ye are clean because of the word which I have spoken unto you. ^cAbide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. ^dI am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me ^ehe is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ^fask whatsoever ye will, and it shall be done unto you. ^gHerein is my Father glorified, that ye bear much fruit; ^hand so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. ⁱIf ye keep my commandments, ye shall abide in my love; even as I have kept my Father's command-

^a Matt. 15:13 (§ 64), "Every plant which my heavenly Father planted not, shall be rooted up."

^b John 13:10 (§ 132); 17:17 (§ 137), "Sanctify them in the truth: thy word is truth." Eph. 5:25. 1 Pet. 1:22.

^c Col. 1:21. 1 John 2:6, "He that saith he abideth in him ought himself also to walk even as he walked."

^d Phil. 1:11, "being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God." Hos. 14:8.

^e Matt. 3:7, 10 (§ 16); 7:19 (§ 44).

^f John 14:13 (§ 136a); 16:23 (§ 136c), "If ye shall ask any thing of the Father, he will give it you in my name."

^g Matt. 5:16 (§ 44), "Even so let your light shine before men, that they may see your good works, and glorify your Father who is in heaven."

^h John 8:31 (§ 83), "Jesus therefore said to those Jews who had believed him, If ye abide in my word, *then* are ye truly my disciples."

ⁱ John 14:15 (§ 136a), "If ye love me, ye will keep my commandments."

ments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and *that* ^kyour joy may be made full. "This is my commandment, that ye love one another, even as I have loved you. ^mGreater love hath no man than this, that a man lay down his life for his friends. "Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father ^rI have made known unto you. ^rYe did not choose me, but I chose you, and ^rappointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. "If the world hateth you, ye know that it hath hated me before *it hated* you. "If ye were of the world, the world would love its own: ^rbut because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I

^k John 16:24 (§ 136c). 1 John 1:4, "these things we write, that our joy may be full."

^l John 13:34, 35 (§ 133), "By this shall all men know that ye are my disciples, if ye have love one to another." 1 John 3:11.

^m John 10:11 (§ 84), "I am the good shepherd: the good shepherd layeth down his life for the sheep." 1 John 3:16.

ⁿ Matt. 12:50 (§ 51), "For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother."

^o John 17:26 (§ 137), "I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them." Acts 20:27.

^p John 6:70 (§ 63); 13:18 (§ 132), "I speak not of you all: I know whom I have chosen."

^q Matt. 28:18. Mark 16:15 (§ 171), "Go ye into all the world, and preach the gospel to the whole creation."

^r 1 John 3:1, "For this cause the world knoweth us not, because it knew him not." 13.

^s 1 John 4:5, "They are of the world: therefore speak they *as* of the world, and the world heareth them."

^t John 17:12, 14 (§ 137), "While I was with them, I kept them in thy name whom thou hast given me: . . . I have given them thy word: and the world hated them, because they are not of the world, even as I am not of the world."

said unto you, "A servant is not greater than his lord. If they persecute me, they will also persecute you; 'if they kept my word, they will keep yours also. "But all these things will they do unto you for my name's sake, because they know not him that sent me. "If I had not come and spoken unto them, they had not had sin: 'but now they have no excuse for their sin. "He that hateth me hateth my Father also. If I had not done among them the works which "none other did, they had not had sin: but now have they both seen and hated both me and my Father. But *this cometh to pass*, that the word may be fulfilled that is written in their law, "They hated me without a cause. But when 'the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, who proceedeth from the Father,"he shall bear witness of me: and 'ye also bear witness, because 'ye have been with me from the beginning.

u Matt. 10:24 (§ 59). Luke 6:40 (§ 44), "The disciple is not above his master: but every one when he is perfected shall be as his master."

v Ezek. 3:7, "The house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* imprudent and hard hearted."

w Matt. 10:22 (§ 59), "ye shall be hated of all men for my name's sake." John 16:2 (§ 136c).

x John 9:41 (§ 84), "Jesus said, . . . if ye were blind, ye would have no sin; but now ye say, We see; your sin remaineth."

y Rom. 1:20. Jam. 4:17, "To him therefore who knoweth to do good, and doeth it not, to him it is sin."

z 1 John 2:23, "Whosoever denieth the Son, the same hath not the Father."

a John 3:2 (§ 24), "Rabbi, we know that thou art a teacher come from God; for no man can do these signs that thou doest, except God be with him."

b Psa. 35:19; 69:4, "They that hate me without a cause are more than the hairs on mine head."

c Luke 24:49 (§ 172b). John 14:16 (§ 136a), "I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, *even* the Spirit of truth."

d 1 John 5:7, "it is the Spirit that beareth witness, because the Spirit is truth."

e Acts 1:8, "ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost parts of the earth."

f Luke 1:2 (§ 2), "Even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word." 1 John 1:1.

§136c. JESUS WARNS HIS DISCIPLES OF PERSECUTION.
PROMISES THE HOLY SPIRIT. PRAYER IN CHRIST'S
NAME.

John 16:1-33.

THESE things have I spoken unto you, that ye "should not be made to stumble. ^bThey shall put you out of the synagogues: yea, the hour cometh, that 'whosoever killeth you shall think that he offereth service unto God. "And these things will they do, because they have not known the Father, nor me. But these things 'have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you ^cfrom the beginning, because I was with you. But ^enow I go unto him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken these things unto you, ^hsorrow hath filled your heart. Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the 'Com-forter will not come unto you; but ^kif I go, I will send

^a Matt. 11:6 (§ 47), "blessed is he, whosoever shall find none occasion of stumbling in me." 26:31 (§ 138).

^b John 9:22 (§ 84), "the Jews had agreed already, that if any man should confess him to *be* Christ, he should be put out of the synagogue." v. 34. 12:42 (§ 125).

^c Acts 8:1; 26:9, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth."

^d John 15:21 (§ 136b), "all these things will they do unto you for my name's sake, because they know not him that sent me."

^e John 13:19 (§ 132), "From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am *he*."

^f Matt. 9:15 (§ 38), "Can the sons of the bridechamber mourn, as long as the bridegroom is with them?"

^g John 7:33 (§ 81), "Yet a little while am I with you, and I go to him that sent me."

^h John 14:1, 3 (§ 136a), "Let not your heart be troubled . . . for I go to prepare a place for you."

ⁱ John 14:26 (§ 136a), "But the Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things."

^k Acts 2:32, 33, "Having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear."

him unto you. And he, when he is come, will convict the world in respect 'of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because ^mthe prince of this world hath been judged. I have yet many things to say unto you, but ye cannot ⁿbear them now. Howbeit when he, the Spirit of truth, is come, he ^oshall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare *it* unto you. ^pAll things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you. ^qA little while, and ye behold me no more; and again a little while, and ye shall see me. *Some* of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, 'Because I go to the Father? They said therefore, What is this that he saith, A little while? We know not what he saith. Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall

^l Acts 2:37, "Now when they heard *this*, they were pricked in their heart."

^m Luke 10:17 (§ 85), "Lord, even the demons are subject unto us in thy name. And he said unto them, I beheld Satan fallen as lightning from heaven."

ⁿ Mark 4:33 (§ 53), "With many such parables spake he the word unto them, as they were able to hear it." 1 Cor. 3:1.

^o 1 John 2:27, "The anointing which ye received of him abideth in you, and ye need not that any one teach you."

^p Matt. 11:27 (§ 85). John 3:35 (§ 25), "The Father loveth the Son, and hath given all things into his hand."

^q See note on *g* above. John 7:33 (§ 81), "Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me." 14:19 (§ 136a).

^r John 13:3 (§ 132), "*Jesus*, knowing that . . . he came forth from God, and goeth unto God."

see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. 'A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.

These things have I spoken unto you in dark sayings: the hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father. In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; "for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father. His disciples say, Lo, now speakest thou plainly, and speakest no dark saying. "Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered

s Isa. 26:17, "Like as a woman with child, *that* draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD."

t John 20:20 (§ 168), "The disciples therefore were glad, when they saw the Lord." 1 Pet. 1:7.

u John 14:21 (§ 136a), "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

v John 17:8 (§ 137) [Jesus said, of his disciples, they] "knew of a truth that I came forth from thee, and they believed that thou didst send me."

w John 21:17 (§ 170), "He said unto him, Lord, thou knowest all things; thou knowest that I love thee."

them, Do ye now believe? ^aBehold, the hour cometh, yea, is come, that ye shall be scattered, ^bevery man to his own, and shall leave me alone: and *yet* ^cI am not alone, because the Father is with me. These things have I spoken unto you, that ^din me ye may have peace. ^eIn the world ye have tribulation: but be of good cheer; ^fI have overcome the world.

§137. CHRIST'S LAST PRAYER WITH HIS DISCIPLES.

An Upper Chamber in Jerusalem. (No. 76.) (Thursday, between 3 and 12 P.M.)

John 17:1-26.

THESE things spake Jesus; and lifting up his eyes to heaven, he said, Father, "the hour is come; glorify thy Son, that the Son may glorify thee: ^beven as thou gavest him authority over all flesh, that whatsoever thou hast given him, ^cto them he should give eternal life. And this is life eternal, that they should know thee ^dthe only true God, and him whom ^ethou didst send, *even* Jesus

^x Matt. 26:31 (§ 135), "For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad."

^y John 20:10 (§ 163), "So the disciples went away again unto their own home."

^z John 8:29 (§ 83), "He that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him."

^a Isa. 9:6, "His name shall be called . . . the Prince of Peace." Eph. 2:13.

^b 2 Tim. 3:10, "What persecutions I endured."

^c Rom. 8:37, "In all these things we are more than conquerors through him that loved us."

^d John 12:23 (§ 124), "The hour is come that the Son of man should be glorified." 13:32 (§ 133).

^e Dan. 7:13, 14, "I saw in the night visions, . . . there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." Matt. 28:18 (§ 171). Phil. 2:9.

^f John 6:39 (§ 63), "Of all that which he hath given me I should lose nothing, but should raise it up at the last day."

^d 1 Cor. 8:4, "We know . . . that there is no God but one." 1 Thess. 1:9.

^e John 5:36 (§ 39), "The very works that I do bear witness of me, that the Father hath sent me."

Christ. [†]I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, O Father, glorify thou me with thine own self with the glory [^]which I had with thee before the world was. [†]I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for ^kthe words which thou gavest me I have given unto them; and they received *them*, [^]and knew of a truth that I came forth from thee, and they believed that thou didst send me. I pray for them; I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them. ^mAnd I am no more in the world, and these are in the world, and I come to thee. ⁿHoly Father, keep them in thy name whom thou hast given me, that they may be one, even as we *are*. While I was with them, ^oI kept them in thy name whom thou hast given me: and I guarded them, ^pand not one of them perished, ^qbut the son of

^f John 14:13 (§ 136a), "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

ⁿ John 1:1 (§ 1), "The Word was with God, and the Word was God." Phil. 2:5. Heb. 1:10.

ⁱ Psa. 22:22, "I will declare thy name unto my brethren."

^k John 8:23 (§ 83), "I do nothing of myself, but as the Father taught me, I speak these things." 14:19 (§ 136a).

^l John 16:30 (§ 136c), "By this we believe that thou camest forth from God."

^m John 13:1 (§ 132), "Jesus knowing that his hour was come."

ⁿ 1 Pet. 1:5, "Who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time."

^o John 10:27 (§ 94), "My sheep hear my voice, and I know them, and they follow me."

^p John 18:8 (§ 140), "If therefore ye seek me, let these go their way; that the word might be fulfilled. . . . Of those whom thou hast given me I lost not one."

^q John 6:70 (§ 63), "Did I not choose you the twelve, and one of you is a devil?"

perdition; 'that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves. I have given them thy word; and the world 'hated them, because they are not of the world, even 'as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest "keep them from the evil *one*. They are not of the world, even as I am not of the world. "Sanctify [Marg., or, "consecrate"] them in the truth; "thy word is truth. "As thou didst send me into the world, even so sent I them into the world. And 'for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that 'they may all be one; even "as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one; I in them, and thou in me, that they 'may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, those

r Acts 1:20, "For it is written in the book of Psalms, Let his habitation be made desolate, and let no man dwell therein."

s John 15:18 (§ 136b), "If the world hateth you, ye know that it hath hated me before *it hated you*."

t John 8:23 (§ 83), "I am from above; . . . I am not of this world."

u Matt. 6:13 (§ 44), "But deliver us from the evil *one*." 2 Thess. 3:3.

v John 15:3 (§ 136b), "Already ye are clean because of the word which I have spoken unto you." Eph. 5:25. 1 Pet. 1:22.

w 2 Sam. 7:28, "O Lord God, thou *art* that God, and thy words be true." Psa. 119:142, 151.

x John 20:21 (§ 168), "As the Father hath sent me, even so send I you."

y 1 Thess. 4:7, "For God called us not for uncleanness, but in sanctification."

z Rom. 12:4. Gal. 3:28, "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are all *one man* in Christ Jesus."

a John 10:37 (§ 94); 14:11 (§ 136a), "Believe me that I am in the Father, and the Father in me."

b Col. 3:14, "*Put on love, which is the bond of perfectness.*"

whom thou hast given me, I desire that, "where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, "the world knew thee not, 'but I knew thee; and these knew that thou didst send me; 'and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

§138. HE GOES OUT WITH THE DISCIPLES TO THE
MOUNT OF OLIVES.

(Thursday, between 3 and 12 P.M.) (No. 77.)

Matt. 26:30. Mark 14:26. Luke 22:39. John 18:1a.

⁴WHEN Jesus had spoken these words, ^{1 2 3}and ^{1 2}when they had sung a hymn, ^{3 4}he ³came out, and ^{3 4}went ⁴forth ³as his custom was, ⁴with his disciples, over the brook [Marg., or, "ravine," Gr., "winter-torrent "] Kidron [^{1 2}they went out] ^{1 2 3}unto the mount of Olives [³and the disciples also followed him].

c John 12:26 (§ 124); 14:2 (§ 136a), "I go and prepare a place for you."

d John 15:21 (§ 136b), "But all these things will they do unto you for my name's sake, because they know not him that sent me."

e John 7:29 (§ 81); 8:55 (§ 83) [to the Jews], "I know him: and if I should say, I know him not, I shall be like unto you, a liar."

f John 15:15 (§ 136b) [To his disciples], "But I have called you friends; for all things that I heard from my Father I have made known unto you."

PART IX.

CHRIST'S AGONY; AND HIS BETRAYAL, ARREST, TRIAL, AND CRUCIFIXION.

§139. THE AGONY IN GETHSEMANE. MOUNT OF OLIVES.

(Thursday, between 9 and 12 P.M.) (No. 78.)

Matt. 26:36-46. Mark 14:32-42. Luke 22:40-46. John 18:1b.

²AND they came [¹Then cometh Jesus with them] ^{1 2}unto a place ²which was named [¹called] ^{1 2}Gethsemane, ⁴where was a garden, into the which he entered, himself and his disciples. ^{1 2}And ²he ^{1 2}saith unto his disciples [³And when he was at the place, he said unto them], ³Pray that ye enter not into temptation. ^{1 2}Sit ye here, while I ¹go yonder and ^{1 2}pray. And he ¹took [²taketh] ^{1 2}with him Peter and ¹the two sons of Zebedee, ²James and John, ^{1 2}and began to be ²greatly amazed, and ¹sorrowful, and ^{1 2}sore troubled. ¹Then saith he [²And he saith] ^{1 2}unto them, My soul is exceeding ^asorrowful, even unto death; abide ye here, and ^bwatch ¹with me. ^{1 2 3}And he ^{1 2}went forward a little, ^cand ³was parted from them about a stone's cast; and he kneeled down, ^{1 2}and fell ¹on his face, ²on the ground, ^{1 2 3}and prayed ²that, if it were possible, the hour might pass away from him. And he said [^{1 3}saying] ^{c 2}Abba, Father, all things

^a Isa. 53:4, 10, "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of our God and afflicted; . . . Yet it pleased the LORD to bruise him." Psa. 96:3. Lam. 1:12. John 12:27 (§ 124).

^b 1 Thess. 5:6, "So then let us not sleep, as do the rest, but let us watch and be sober." Mark 13:33 (§ 126c). Luke 21:34 (§ 126c). Matt. 25:13 (§ 127).

^c Gal. 4:6, "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." Rom. 8:15.

are possible unto thee: ¹O my ^{1 3}Father, ³if thou be willing, ¹if it be possible, ^{2 3}remove 'this cup [¹let this cup pass away] ^{1 2 3}from me: ^{1 3}nevertheless ³not my will, but thine, ³be done [¹not as I will, but as thou wilt — ²howbeit not what I will, but what thou wilt]. And there appeared unto him ³an angel from heaven, strengthening him. And being in an ⁴agony he prayed more earnestly: and his sweat became, as it were, great drops of blood falling down upon the ground. ^{1 2 3}And ³when he rose up from his prayer, ^{1 2 3}he ³came [^{1 2}cometh] ^{1 3}unto the disciples, ^{1 2 3}and ³found [^{1 2}findeth] ^{1 2 3}them sleeping ³for sorrow, ^{1 2}and saith unto Peter, ²Simon, sleepest thou? couldest thou not watch one hour? ³and [³said] unto them ⁵all, ¹What, could ye not watch with me one hour? ³Why sleep ye? rise, ^{1 2}watch ^{1 2 3}and pray, that ye enter not into temptation: ^{1 2}the spirit indeed is willing, but 'the flesh is weak. ²And ^{1 2}again ¹a second time ^{1 2}he went away, and prayed, saying ²the same words, ¹O my Father, if this cannot pass away, except I drink it, thy will be done. ^{1 2}And ²again ^{1 2}he came [¹again] and found them sleeping, for their eyes were ²very ^{1 2}heavy; ²and they knew not what to answer him. ¹And he left them again, and went away, and prayed a third time, saying again the same words. Then cometh he [²And he cometh] ²the third time ¹to his disciples, ^{1 2}and saith unto them, Sleep on now, and take your rest: ²it is enough: ¹behold, ^{1 2}the hour is ²come [¹at hand], ¹and [²behold] ^{1 2}the Son of

d Matt. 19:26 (§ 106a), "But with God all things are possible." Mark 10:27.

e Matt. 20:22, 23 (§ 108), "Ye know not what ye ask. Are ye able to drink the cup that I am about to drink?" John 18:11 (§ 103).

f John 5:36 (§ 39), "I seek not mine own will, but the will of him that sent me." 6:38 (§ 63).

g Matt. 4:11 (§ 18), "Then the devil leaveth him; and, behold, angels came, and ministered unto him."

h Heb. 5:7, "Who in the days of his flesh, having offered up prayers and supplications with a strong crying and tears unto him that was able to save him from death."

i Gal. 5:17, "For the flesh lusteth against the spirit and the spirit against the flesh: for these are contrary the one to the other; that ye may not do the things that ye would." Rom. 7:23.

man is betrayed ²into [¹unto] ^{1 2}the hands of sinners. Arise, let us be going: behold, he ²that betrayeth me is at hand [¹is at hand that betrayeth me].

§140. JESUS BETRAYED AND MADE PRISONER.

Gethsemane. (No. 78.) (Friday, between 1 and 3 A.M.)

Matt. 26:47-56. Mark 14:43-52. Luke 22:47-54a. John 18:2-12.

⁴Now ^aJudas also, who betrayed him, knew the place: for ^bJesus oft-times resorted thither with his disciples. ^{1 2}And ²straightway ^{1 2 3}while he yet spake ²cometh [¹to—³behold, a multitude, and he that was called] ^{1 2 3}Judas, one of the twelve [¹came, and with him a ———³went before them], ²and with him a ¹great ^{1 2}multitude with swords, and staves, ⁴with lanterns and torches and weapons [⁴Judas then], ⁴having received the band *of soldiers*, and officers ^{1 2 4}from the chief priests, ⁴and the Pharisees, ²and the scribes, ^{1 2}and ²the ^{1 2}elders ¹of the people [⁴cometh thither with (lanterns and torches and weapons)].

^{1 2}Now he that betrayed him ²had given them a token [¹gave them a sign], ^{1 2}saying, Whomsoever I shall kiss, that is he; take him, ²and lead him away safely. ^{1 2}And ²when he was come, ^{1 2}straightway he came [^{1 2}to ²him] ³and [³he] drew near unto ^{1 3}Jesus ³to kiss him, ^{1 2}and said, ¹Hail, ^{1 2}Rabbi: and ⁴kissed him. ³But [¹And] ^{1 3}Jesus said unto him, ³Judas, betrayest thou the Son of man with a kiss? ^{d 1}Friend, *do* that for which thou art come. ⁴Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, who betrayed him, was standing with them. When therefore he said unto them, I am

a Acts 1:16, "Judas, who was guide to them that took Jesus."

b Luke 21:37 (§ 126c), "every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called Olivet." 22:39 (§ 138).

c See 2 Sam. 20:9.

d Psa. 41:9, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." 55:13.

he, they went backward, and fell to the ground. Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I told you that I am *he*: if therefore ye seek me, let these go their way: that the word might be fulfilled which he spake, ^dOf those whom thou hast given me I lost not one.

^aAnd when they that were about him, saw what would follow, they said, Lord, shall we smite with the sword? ¹Then [²And] ^{1 2}they ¹came and ^{1 2}laid hands on ¹Jesus [²him] ^{1 2}and took him. ^{1 3}And [²But] ¹behold, ⁴Simon Peter ⁶being [^{2 3}a certain] ^{1 2 3}one of them ¹that were with Jesus [²that stood by], ¹stretched out his hand, and ^{1 2}drew his sword, and ^{1 2 3}smote [⁴therefore having a sword drew it, and] ^{1 2 3}the servant of the high priest, and struck off [⁴struck the high priest's servant, and cut off] ^{1 2 3 4}his ^{3 4}right ^{1 2 3 4}ear. ⁴Now the servant's name was Malchus. ³But Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. [¹Then saith] ^{1 4}Jesus ⁴therefore said ^{1 4}unto ⁴Peter [¹him], ^{1 4}Put up ¹again thy [⁴the] ^{1 4}sword into ⁴the sheath [¹its place]: ¹for all they that ⁴take the sword shall perish with the sword: ⁴the ⁵cup which the Father hath given me, shall I not drink it? ¹Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve ⁹legions of angels? How then should the scriptures be fulfilled, that ^hthus it must be? ⁴So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him. ^{2 3}And Jesus ¹in that hour ²an-

dd John 17:12 (§ 137), "I kept them in thy name whom thou hast given me: and I guarded them, and not one of them perished, but the son of perdition."

e Gen. 9:6. Rev. 13:10.

f Matt. 20:22 (§ 108), "Ye know not what ye ask. Are ye able to drink the cup that I am about to drink?" 26:39 (§ 139).

g [A Roman legion contained six thousand men.] 2 Kings 6:17, "Elisha prayed, . . . and behold, the mountain *was* full of horses and chariots of fire round about." Dan. 7:10.

h Isa. 53:7, "He is brought as a lamb to the slaughter and as a sheep before his shearers is dumb, so he openeth not his mouth." Luke 24:25 (§ 167); 24:44, 46 (§ 172b).

swered and ²³said unto [²them] ³the chief priests, and captains of the temple, and elders, ⁵and [¹said Jesus] ¹to the multitudes, ³that were come against him, ¹²³Are ye come out, as against a robber, with swords and staves ¹²to scize me? ¹I sat [³When ²³I was] ¹²³daily ²³with you ¹²³in the temple ¹²teaching, and ye took me not: ³ye stretched not forth your hands against me: but this is ⁴your hour, and the power of darkness [³And they seized him]. ¹²But ¹all ¹²this is ²done [¹come to pass], ¹²that the ⁴scriptures ¹of the prophets ¹²might be fulfilled. ¹Then ¹all the disciples [²And they all] ¹²left him, and fled.

²And a certain young man followed with him, having a linen cloth cast about him, over *his* naked *body*: and they lay hold on him: but he left the linen cloth, and fled naked.

§141. JESUS IS FIRST BROUGHT BEFORE ANNAS, THE EX-HIGH PRIEST.

Jerusalem. (No. 79.) (Friday, between 1 and 5 A.M., April 7, A.D. 30.)

John 18:13, 14, 19-24.

⁴AND ⁵they ⁴led him to ⁴Annas first; for he was father in law to Caiaphas, who was high priest that year. ⁵Now Caiaphas was he who gave counsel to the Jews, that it was expedient that one man should die for the people.

⁴The high priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him, I have spoken openly to the world; ⁵I ever taught in synagogues, and

i John 12:27 (§ 124), "what shall I say? Father, save me from this hour. But for this cause came I unto this hour."

k Luke 22:37 (§ 135), "This which is written must be fulfilled in me, And he was reckoned with transgressors." 24:44 (§ 172b). *l* Psa. 88:8.

a Luke 3:2 (§ 16), "In the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness."

b John 11:49 (§ 101), "Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people."

c Matt. 26:55 (§ 140). Luke 4:15 (§ 28), "he taught in their synagogues, being glorified of all." John 8:25 (§ 83).

in the temple, where all the Jews come together; and in secret spake I nothing. Why askest thou me? ask them that have heard *me*, what I spake unto them: behold, these know the things which I said. And when he had said this, one of the officers standing by "struck Jesus with his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? "Annas therefore sent him bound unto Caiaphas the high priest.

§142. PETER'S DENIALS: PROBABLY OCCURRING WHILE CHRIST WAS BEING EXAMINED BY ANNAS, AND BY CAIAPHAS AND THE COUNCIL IN THE NIGHT.

Jerusalem. (Friday, between 1 and 5 A.M.)

Matt. 26:58, 69-75. Mark 14:54, 66-72. Luke 22:54b-62. John 18:15-18, 25-27.

² ⁴AND ⁴Simon [¹ ³But] ¹ ² ³ ⁴Peter [²had] followed ⁴Jesus [¹him] ¹ ² ³afar off, ⁴and *so did* another disciple. Now that disciple was known unto the high priest, and entered in with Jesus, into the court of the high priest: but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. ⁴Now the servants and the officers were standing *there*, ³in the midst of the court, ⁴having made a fire of coals (for it was cold); and they were warming themselves: and Peter also was with them, standing and warming himself. ³And when they [³had kindled a fire (in the midst of the court) and] had sat down together, Peter sat in the midst [³of them — ¹unto the court of the high priest, and entered in, and sat — ²even within, into the court of the high priest; and he was sitting] ¹ ²with the officers [²and warming him in the light of the fire] ¹to see the end. ²And

d Jer. 20:1, "Pashur, the son of Immer the priest . . . heard that Jeremiah prophesied . . . then Pashur smote Jeremiah the prophet." Acts 23:2

e [Not, "Now Annas had sent him bound," etc., as in the C. V., thus showing that this first examination was before Annas. So *Greswell, Lange, Clark* and others.]

[¹Now] ²as ¹²Peter was ¹sitting ²beneath [¹without] ¹²in the court ²there cometh [¹and a maid came] ¹unto him ²one of the maids of the high priest, ⁴the maid [⁴therefore] that kept the door. ²³And [³a certain maid] seeing ³him as he sat in the light of the fire [²Peter] ²warming himself, ³and looking steadfastly upon him, ⁵she ³said, This man also was with him: ⁶and she ⁴saith unto Peter [¹saying — ²she looked upon him, and saith], ¹²Thou also wast with ²the Nazarene, *even* ¹²Jesus ¹the Galilæan. ⁴Art thou also *one* of this man's disciples? ¹²³But he denied ¹before them all, ¹²³saying [⁴He saith], ³Woman, ⁴I am not, ³I know him not. ²I neither know, nor understand [¹I know not] ¹²what thou sayest. ²And he went out into the porch: and the cock crew. ⁵And he [⁴Now Simon Peter] ⁴was standing and warming himself.

¹³And ³after a little while ¹when he was gone out into the porch, ¹³another [²And the] ¹²maid ¹²³saw him, ³and said, Thou also art *one* of them: ¹²and ⁵she ²began again to say to [¹saith unto] ¹²them that ²stood by [¹were there], ¹This man also was with Jesus the Nazarene, ⁶and, ²This is *one* of them. ⁵And ⁴they said therefore unto him, Art thou also *one* of his disciples? ²³But ³Peter [¹And — ²he] ¹²again [¹he] ¹²⁴denied ²it ¹with an oath, ⁴and ³⁴said, ³Man, ³⁴I am not, ¹I know not the man.

¹²³And after ³the space of about one hour [¹²a little while ²again] ³another confidently affirmed, saying, Of a truth this man also was with him: for he is a Galilæan. ⁶And ¹²they that stood by ¹came and ¹²said to Peter, ⁵and also ⁴one of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? ¹²Of a truth thou ¹also ¹²art *one* of them: ²for thou art a Galilæan: ¹for thy speech bewrayeth thee. ³But ³⁴Peter ⁴therefore denied again, ⁶and [¹Then — ²But he] ¹²began [¹he] ¹²to curse and to swear, ⁶saying [³said], ³Man, I know not what thou sayest: ¹²I

^a Acts 2:7, "they were all amazed and marvelled, saying, Behold, are not all these who speak Galilæans?"

know not ²this [¹the] ^{1 2}man ²of whom ye speak. ^{1 2 3 4}And ³immediately while he yet spake [^{1 2 4}straightway] ²the second time ^{1 2 3 4}the cock crew. ³And the Lord turned, and looked upon Peter. ^{1 2 3}And Peter ^{1 3}remembered [²called to mind] ^{1 2 3}the word ³of the Lord, how that he [¹which Jesus had—²how that Jesus] ^{1 2 3}said ^{2 3}unto him, ^{1 2 3}Before ²the cock crow ²twice ³this day, ^{1 2 3}thou shalt deny me thrice. And ²when he thought thereon, ^{1 2 3}he ^{1 3}went out, and ^{1 2 3}wept ^{1 3}bitterly.

§143. CHRIST BEFORE CAIAPHAS AND THE SANHEDRIM AT NIGHT.

Jerusalem. (Friday, between 1 and 5 A.M.) (No. 80.)

Matt. 26:57, 59-68. Mark 14:53, 55-65. Luke 22:54c, 63-65.

^{1 2 3}AND ^{1 2}they ¹that had ²taken Jesus ^{1 2 3}led ^{1 3}him [²Jesus] ^{1 2 3}away, ³and brought him into [¹to] ¹the house of Caiaphas [²to] ^{1 2}the high priest [³the high priest's house—¹where the scribes and the elders were gathered together]: ²and there come together with him all the chief priests and the elders and the scribes.

^{1 2}Now the chief priests and the whole council sought ¹false ^{1 2}witness against Jesus, ¹that they might [²to] ^{1 2}put him to death: and ¹they ^{1 2}found it not, ¹though many ¹false witnesses came. ²For many bare false witness against him, and their witness agreed not together. And there stood up certain, and bare false witness against him, saying, We heard him say, 'I will destroy this temple that is

§142. *b* Matt. 26:34 (§ 139), "Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice." John 13:33 (§ 135).

§143. *α* John 18:12, 24 (§ 140).

b Psa. 27:12, "Deliver me not over to the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty." 35:11. Acts 6:9, 13.

c John 2:18 (§ 23), "The Jews . . . said, . . . What sign shewest thou unto us, seeing that thou doest these things? Jesus . . . said, . . . Destroy this temple, and in three days I will raise it up." Matt. 27:39 (§ 153). "They railed on him . . . thou that destroyest the temple . . . save thyself."

made with hands, and in three days I will build another made without hands. [¹But] ¹Afterward ^dcame two, and said, This man said, I am able to destroy the temple of God, and to build it in three days. ²And not even so did their witness agree together. ¹²And the high priest stood up ²in the midst, and asked Jesus, saying [¹and said unto him], ¹²Answerest thou nothing? What is it which these witness against thee? But ¹Jesus [²he] ¹²held ¹his peace, ²and answered nothing. ¹And ²again ¹²the high priest ²asked him, and ¹said [²saith] ¹²unto him, ¹²I adjure thee by the living God, that thou tell us whether thou be [²Art thou] ¹²the Christ, the Son of ¹God ²the Blessed. And ¹²Jesus ²said [¹saith] ¹unto him [¹Thou hast said], ²I am. ¹Nevertheless I say unto you, Henceforth [²and] ¹²ye ²shall see the Son of man sitting at the right hand of power, and coming ¹on [²with] ¹²the clouds of heaven. ¹Then [²And] ¹²the high priest rent his ²clothes, and saith [¹garments, saying], ¹He hath spoken blasphemy: ¹²what further need have we of witnesses? ¹behold, now ¹²ye have heard the blasphemy: what think ye? ¹They answered and said, He is worthy of death. ²And they all condemned him to be worthy of death.

²And some began to [¹Then did they] ¹²spit ²on him, ⁵and ¹in his face, ²and to cover his face, ¹²and ²to ¹²buffet him: ¹and some smote him with the palms of their hands, ²³and ³the men that held *Jesus* mocked him, and beat him. And they blindfolded him, and asked him, ¹³saying [²to say unto him], ¹²³Prophecy ¹unto us, thou Christ: ¹³who is he that struck thee? ²And the officers received him with blows of their hands. ³And many other things spake they against him, reviling him.

^d Deut. 19:15.

^e See Matt. 27:12, 14 (§ 146). Isa. 53:7.

^f See Lev. 5:1. 1 Sam. 14:24, 26.

^g Matt. 24:30 (§ 126b), "then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory." Luke 22:66 (§ 144a).

§144a. JESUS BEFORE CAIAPHAS AND THE SANHEDRIM.
HE IS FORMALLY EXAMINED AND CONDEMNED.

Jerusalem. (No. 80.) Morning of the Sixth Day. (Friday, between 4 and 6 A.M., April 7, A.D. 30.)

Matt. 27:1. Mark 15:1a. Luke 22:66-71.

²AND ²straightway in the morning ³as soon as it was day, the assembly of the elders of the people was gathered together, ⁵with [¹Now when the morning was come] ¹all ¹²the [³both] ¹²³chief priests [¹and the elders of the people — ²with the elders] ²³and scribes. ²And the whole council held a consultation, ⁵and ¹took counsel against Jesus to put him to death. ³And they led him [³away] into their council saying, ⁶If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: and if I ask *you*, ye will not answer. But from henceforth shall the Son of man be seated at the right hand of the power of God. And they all said, Art thou then the Son of God? And he said unto them, Ye say *it*, for I am. And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

§144b. THE SANHEDRIM LEAD JESUS AWAY TO PILATE.

(No. 81.) (Friday, between 4 and 6 A.M.)

Matt. 27:2. Mark 15:1b. Luke 23:1. John 18:28.

¹²AND ¹they ¹²bound ²Jesus [¹him], ³and the whole company of them rose up, and brought him [⁴They led Jesus] ⁴therefore from Caiaphas ²and carried him away, ¹and led

a Acts 3:13, "Whom ye delivered up and denied before the face of Pilate when he had determined to release him." Acts 4:24-28.

b See Matt. 26:63 (§ 143).

c Matt. 26:64 (§ 143). Heb. 1:3, "When he had made purification of sins, sat down on the right hand of the Majesty on high."

him [¹away] ⁴into the Prætorium: ¹²and ^adelivered him up to [³before] ¹²³Pilate ¹the governor. ⁴And it was early: and they ^bthemselves entered not into the ^cPrætorium, that they might not be defiled, but might eat the passover. (

§145. *JUDAS REPENTS AND HANGS HIMSELF.

Probably the Morning of the Sixth Day. (Friday, between 6 and 9 A.M.)

Matt. 27:3-10. Acts 1:18-19.

¹Then ^aJudas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? see thou *to it*. And he cast down the pieces of silver into the sanctuary, and departed; and he went away and ^bhanged himself, ^cand falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it became known to all the dwellers at Jerusalem.

¹And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. And they took counsel, and [^ethis man obtained a field with the reward of his iniquity] ¹bought with them the potter's field, to bury strangers in. Wherefore ¹^ethat field was called ^ein their language, Akeldama, that is, ¹^eThe field of blood, ¹unto this day. Then was fulfilled that which was spoken through Jeremiah the prophet,

§144. *a* Matt. 20:18 (§ 118) [where he foretold these sufferings]. Acts 3:13, "Whom ye delivered up and denied before the face of Pilate."

b Acts 10:28, "Ye yourselves know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation."

c [Prætorium or palace.]

* The account from Acts is indicated by ^e

§145. *a* Matt. 26:14, 15 (§ 129c), "Judas Iscariot . . . said, What are ye willing to give me, and I will deliver him unto you." Also see notes *c* and *d*, §129c.

b 2 Sam. 17:23, "When Abithophel saw that his counsel was not followed, he . . . hanged himself."

saying, "And they took the thirty pieces of silver, the price of him that was priced, whom *certain* of the children of Israel did price; and they gave them for the potter's field, as the Lord appointed me.

§146. OUR LORD BEFORE PILATE.

Jerusalem. Morning of the Sixth Day. (Friday, between 5 and 6 A.M., April 7, A.D. 30.) (No. 81.)

Matt. 27:11-14. Mark 15:2-5. Luke 23:2-5. John 18:29-38.

"PILATE therefore went out unto them, and saith, What accusation bring ye against this man? They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee. Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: that "the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

"And they began to accuse him, saying, We found this man ^bperverting our nation, and ^cforbidding to give tribute to ^cCæsar, and saying that he himself is Christ a king. "Pilate therefore entered again into the Prætorium, and called Jesus; and [¹Now] ¹Jesus stood before the gov-

§145. *c* Zech 11:12, "If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver. . . . And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD."

§146. *a* Matt. 20:19 (§ 107), "they shall condemn him to death, and shall deliver him unto the Gentiles to mock, to scourge, and to crucify." John 12:32 (§ 124).

b Acts 17:7, "these all act contrary to the decrees of Cæsar."

c Matt. 22:17, 21 (§ 120a), "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's."

cc [Jesus was born during the reign of Augustus Cæsar (B.C. 30—A.D. 14) see § 8, and crucified during the reign of Tiberius Cæsar (A.D. 14—A.D. 37), he having been about eighteen years old when the former emperor was succeeded by the latter. Jesus died on the 15th of the Hebrew month Nisan, in the year of Rome (U. C.) 783, or A.D. 30.]

ernor; ⁵and he ⁴said unto him, Art thou the King of the Jews? Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? ⁴Jesus answered, ⁶My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest *it*, for I am a king. ²³And Pilate [¹and the governor] ¹²³asked him, ¹³saying, ¹²³Art thou the King of the Jews? And ¹Jesus [^{he}] ²answered him and ¹³said [²he answering saith ¹²unto him], ¹²³Thou sayest. ⁴To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. ⁷Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?

⁴And when he had said this, he went out again unto the Jews, and saith unto them, ⁹I find no crime in him.

¹And when he was accused [²And the chief priests accused him] ²of many things ¹by the chief priests and elders, ⁴he answered nothing. Then [²And] ²Pilate again asked him, saying [¹saith Pilate unto him], ¹Hearest thou not how many things they witness against thee? ²Answerest thou nothing? behold, how many things they accuse thee of. But Jesus [¹And he] ¹gave him no answer, ⁶and ²no more ⁴answered anything, ¹not even to one word: ¹insomuch that ¹the governor [²Pilate] ¹² marvelled ¹greatly.

³And Pilate said unto the chief priests and the multi-

d 1 Tim. 6:13, "I charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession."

e Dan. 2:44, "The God of heaven (shall) set up a kingdom which shall never be destroyed."

f John 8:47 (§ 83), "He that is of God heareth the words of God."

g John 19:4 (§ 150), "Pilate . . . saith, . . . I find no crime in him."

h Matt. 26:62 (§ 143).

i Isa. 53:7.

tudes, I find no fault in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place.

§147. JESUS BEFORE HEROD. HE IS SENT BACK TO PILATE, WHO AGAIN SEEKS TO RELEASE HIM.

Jerusalem. (Nos. 82 and 83.) (Friday, between 5 and 7 A.M.)

Luke 23:6-16.

BUT when Pilate heard it, he asked whether the man were a Galilæan. And when he knew that he was of Herod's "jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because ^bhe had heard concerning him; and he hoped to see some miracle done by him. And he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers ^cset him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. ^dAnd Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

And Pilate called together the chief priests and the rulers and the people, and said unto them, ^eYe brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, ^ffound no fault in this man touching those things whereof ye accuse

a Luke 3:1 (§ 16), "Herod being tetrarch of Galilee."

b Matt. 14:1 (§ 6), "Herod . . . heard the report . . . and said unto his servants, This is John the Baptist, he is risen from the dead."

c Isa. 53:3, "He is despised and rejected of men."

d Acts 4:27, "Both Herod and Pontius Pilate, with the Gentiles, were gathered together."

e Luke 23:2 (§ 146).

f Luke 23:4 (§ 146).

him: no, nor yet Herod: 'for he sent him back unto us; and behold, nothing worthy of death hath been done by him. ⁹I will therefore chastise him, and release him.

§148. PILATE STILL FURTHER SEEKS TO RELEASE JESUS: THEN AFTER SCOURGING HIM, DELIVERS HIM TO BE CRUCIFIED. BARABBAS IS RELEASED.

Jerusalem. (No. 83.) (Friday between 6 and 7 A.M.)

Matt. 27:15-26. Mark 15:6-15. Luke 23:17-25. John 18:39-40; 19:1.

¹Now at the feast ¹the governor was wont [²he used] ¹to release unto ¹the multitude [²them] ¹one prisoner, whom they ²asked of him [¹would]. ¹And they had then a notable prisoner [²And there was one], ¹called Barabbas. ⁴Now Barabbas was a robber: ³one who for a certain insurrection made in the city, and for murder, was cast into prison, ⁵and was ²lying bound with them that had made insurrection, men who in the insurrection had committed murder. ¹When therefore they were gathered together, [²And] ²the multitude went up and began to ask him *to do* as he was wont to do unto them. And ¹Pilate ²answered them, saying [¹said unto them — ⁴But], ⁴Ye have a custom, that I should release unto you one at the passover: ¹Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ? ²Will ye ⁴therefore ²that I release unto you the King of the Jews? ¹For he ²perceived [¹knew] ¹that for envy ²the chief priests [¹they] ¹had delivered him up.

¹And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him.

g Matt. 27:26 (§ 148).

a Acts 3:14, "Ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life."

¹Now [²But] ¹²the chief priests ¹and the elders persuaded the multitudes that they should ask for Barabbas [²stirred up the multitude], ²that he should rather release ¹him [²Barabbas] ²unto them: ¹and destroy Jesus. [³But] ²They cried out all together, saying, Away with this man, and release unto us Barabbas [³(one who for a certain insurrection made in the city, and for murder, was cast into prison)]. ³And Pilate spake unto them again, desiring to release Jesus [¹But the governor answered and said unto them], ¹Whether of the twain will ye that I release unto you? ⁴They cried out therefore again, saying, Not this man, but [¹And they said] ¹⁴Barabbas [(⁴Now Barabbas was a robber)]. ²And ¹²Pilate ²again answered and said [¹saith] ¹²unto them, What then shall I do unto ¹Jesus [²him], who is called Christ? ²whom ye call the King of the Jews? ³But ¹³they ¹all [²And they] ²cried out [¹say] again, ⁵and ³shouted, saying, Crucify, ²³crucify him. ¹Let him be crucified. ²And Pilate [³And he] ²³said unto them [¹And he said] ³the third time, ¹²³Why, what evil hath ³this man [¹²he] ¹²³done? ³I have found no cause of death in him: I will therefore chastise him and release him. ¹²But they cried out exceedingly, ¹saying, ²Crucify him. ¹Let him be crucified. ⁶And [³But] ³they were urgent with loud voices, asking that he might be crucified. And their voices prevailed.

¹So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he ²took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man: see ye *to it*. And all the people answered and said, ⁶His blood *be* on us, and on our children.

¹Then [²³And] ²³Pilate, ²wishing to content the multitude, ³gave ⁴sentence that what they asked for should be done. And he ¹²³released [¹he] ¹²unto them Barabbas,

b Deut. 21:6, 8.

c Deut. 19:10, "That innocent blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance, and so blood be on thee."

d Exod. 23:2.

[³him] ³that for insurrection and murder had been cast into prison, whom they asked for: but Jesus he delivered up to their will.

⁴Then Pilate therefore took Jesus, and [¹but Jesus he] ¹⁴'scourged ⁴him: ¹²'and delivered ⁵him [²Jesus], ²when he had scourged him, ¹²to be crucified.

§149. THE SOLDIERS MOCK HIM.

Jerusalem. (No. 83.) (Friday, between 6 and 9 A.M.)

Matt. 27:27-30. Mark 15:16-19. John 19:2, 3.

¹THEN [²And] ¹²'the soldiers ¹of the governor took Jesus ⁵and ²led him away within the court, which is [¹into] ¹²'the Prætorium; ²and they call together ¹and gather unto him ¹²'the whole band. ¹And they stripped him [¹and put on him a scarlet robe], ²and [²they] clothe ⁴him with ²purple. ¹²⁴'And ¹they [⁴the soldiers] ¹⁴'plaited [²plaiting] ¹²⁴'a crown of thorns, ¹⁴'and [²they] ¹²⁴'put it ¹upon [⁴on] ¹⁴'his head [²on him — ⁴and arrayed him in the purple garment]; ¹and ⁵'put ¹a reed in his right hand: ⁴and they came unto him, ¹⁴'and [¹they] ¹kneeled down before him, ²and [²they] began to salute him: ¹and ⁶'mocked him, saying [⁴said], ¹²⁴'Hail, King of the Jews! ⁴And they struck him with their hands: ¹and ²'they spat upon him, and took the reed and smote him on the head [²and they smote his head with a reed, and did spit upon him], ²and bowing their knees worshipped him.

c Isa. 53:5, 6, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed, . . . and the Lord hath laid on him the iniquity of us all." Matt. 20:19 (§ 119).

a Luke 23:11 (§ 147), "Herod . . . arraying him in gorgeous apparel sent him back to Pilate."

b [The scarlet and purple seem to have been expressive shades of red, and nearly synonymous.—*Clark.*]

c Isa. 53:3.

d Isa. 50:6, "I gave my back to the smiters, . . . I hid not my face from shame and spitting." Matt. 26:67 (§ 142).

§150. PILATE MAKES A FINAL EFFORT FOR HIS RELEASE.

(Friday, between 6 and 9 A.M.) (No. 83.)

John 19:4-16a.

AND Pilate went out again, and saith unto them, Behold, I bring him out to you, that ^aye may know that I find no crime in him. Jesus therefore came out, wearing the crown of thorns and the purple garment. And *Pilate* saith unto them, Behold, the man! When therefore ^bthe chief priests and the officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. The Jews answered him, ^cWe have a law, and by that law he ought to die, because ^dhe made himself the Son of God. When Pilate therefore heard this saying, he was the more afraid; and he entered into the Prætorium again, and saith unto Jesus, Whence art thou? ^eBut Jesus gave him no answer. Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee? Jesus answered him, ^fThou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou ^gart not Cæsar's friend:

^a John 18:38 (§ 146).

^b Acts 3:13, "Whom ye delivered up, and denied before the face of Pilate, when he had determined to release him."

^c Lev. 24:16, "He that blasphemeth the name of the LORD, he shall surely be put to death."

^d Matt. 26:63 (§ 142). John 5:18 (§ 39), "The Jews sought the more to kill him, because he . . . called God his own Father, making himself equal with God."

^e Isa. 53:7. Matt. 26:12 (§ 129c).

^f Luke 22:52,53 (§ 140), "Jesus said . . . this is your hour, and the power of darkness."

^g [Finding that their charge of blasphemy would not avail, they come back to their former charge of rebellion against the Roman government. They appeal to Pilate's fears.—Clark.]

every one that maketh himself a king speaketh against Cæsar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it was ^athe Preparation of the passover: it was about the ^asixth hour. And he saith unto the Jews, Behold, your King! They therefore cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, ^aWe have no king but Cæsar. Then therefore he delivered him unto them to be crucified.

§151. JESUS IS LED TO BE CRUCIFIED.

Golgotha. Sixth Day of the Week. (Friday, between 6 and 9 A.M., April 7, A.D. 30.) (No. 84.)

Matt. 27:31-34. Mark 15:20-23. Luke 23:26-33b. John 19:16a-17.

¹ ²AND when they had mocked him, they took off from him ²the purple [¹the robe], ¹and put on him his garments, ¹and ⁴they took Jesus therefore ⁶and ¹led ^ahim away [²And they lead him out] ¹to crucify him. ⁴And he went out, bearing the cross for himself. ¹And as they ^bcame out, ³and [³when they] led him away, ¹³they ¹found ⁶and ³laid hold upon ¹a man [³one Simon] ¹³of Cyrene, ¹Simon by name; ⁶who was

g Acts 17:7, "These all act contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus." *h* Matt. 27:62 (§ 159a).

i [John seems to have adopted what is usually termed the Roman reckoning of time, i. e., beginning the enumeration of hours with midnight and noon, instead of 6 a. m. and 6 p. m., as was done by the other Evangelists. The time referred to in this section would correspond, therefore, to our 6 a. m.; and Jesus' interview with the disciples (John 1:39, § 20) to our 10 a. m., and that with the woman at Jacob's well (4:6, § 27) to our 6 p. m., and the healing of the nobleman's son (4:52, § 29) to our 7 probably p. m.]

k Gen. 49:1, 10, "Jacob . . . said . . . The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." [Goaded to madness, they renounce Messianic hopes, and are driven to this humiliating acknowledgment. God ordered it so that in denying his Son they should renounce all hope of the kingdom of David.—Clark.]

§151. *a* Isa. 53:7.

b 1 Kings 21:13. Acts 7:55. Heb. 13:11.

[²And they compel one] ²passing by [²Simon of Cyrene] ²³coming from the country, ²the father of Alexander and Rufus: ¹him they compelled ¹²to go *with them*, that he might bear his cross: ³and ⁵they ³laid on him the cross, to bear it after Jesus.

³And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. ⁶For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. ⁴Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry?

And there were also two others, ⁷malefactors, led with him to be put to death.

²And they bring him [³And when they came] ²³⁴unto the place [⁴called The place of a skull], ⁴which is called in Hebrew [(¹And when they were come unto) a (place) called] ¹²⁴Golgotha, ²which is, being interpreted [¹that is to say], ¹²The place of a [³which is called The] ¹²³skull. ¹And when they were come unto ⁵the ¹place, ¹they gave him ⁷wine to drink, mingled with gall [²And they offered him wine mingled with myrrh]: and when he had tasted it, he would not drink [²but he received it not].

c Luke 21:23 (§ 126), "Woe unto them that are with child and to them that give suck in those days!"

d Hos. 10:8. "The high places . . . of Aven, the sin of Israel, shall be destroyed . . . and they shall say to the mountains, Cover us; and to the hills, Fall on us." Rev. 6:15.

e Prov. 11:31, "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner." Ezek. 20:47.

f Isa. 53:12, "He was numbered with the transgressors." Matt. 27:38 (§ 152).

g Psa. 69:21, "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

§152. THE CRUCIFIXION.

Jerusalem. (No. 84.) Sixth Day of the Week. (Friday, 9 A.M., April 7, A.D. 30.)

Matt. 27:35-38. Mark 15:24-28. Luke 23:33b, 34, 38. John 19:18-24.

²AND it was the third hour, and they crucified him.
²And with him they crucify [¹Then are there crucified with him
 —³there they crucified him, and —⁴where they crucify him, and with
 him] ^{1 2 4}two ⁴others, ³the malefactors ⁵and ^{1 2}robbers; ^{1 2 3}one
 on ²his [^{1 3}the] ^{1 2 3}right hand, and one on ²his [^{1 3}the] ^{1 2 3}left
 [⁴on either side one], ⁴and Jesus in the midst. ³And Jesus
 said, Father, ^aforgive them: for they ^bknow not what they
 do.

⁴And Pilate wrote a title also, and put [⁴it —¹And they set]
¹up over his head, ⁴on the cross, ¹his accusation. ^{2 3}And
 [³there was also a] ²the ^{2 3}superscription [³over him] ²of ^{1 2}his
 accusation ²was ^{1 2}written [²over] ⁴in Hebrew, *and* in Latin,
and in Greek. And there was written,

^{1 3}THIS IS ^{1 4}JESUS ⁴OF NAZARETH,
^{1 2 3 4}THE KING OF THE JEWS.

⁴This title therefore read many of the Jews: for the
 place where Jesus was crucified was nigh to the city [⁴and
 it was written (in Hebrew, and in Latin, and in Greek)].

⁴The chief priests of the Jews therefore said to Pilate,
 Write not, The King of the Jews; but, that he said, I am
 King of the Jews. Pilate answered, What I have written,
 I have written.

⁴The soldiers therefore [¹And] ^{1 4}when they had cruci-
 fied ⁴Jesus [¹him] took his garments, and made four parts,
 to every soldier a part, and also the coat [¹they parted
 his garments among them, casting lots —²And they crucify him, and part

a Matt. 5:44 (§ 44), "But I say unto you, Love your enemies, and pray for them that persecute you." Acts 7:59. 1 Cor. 4:12.

b Acts 3:14, 17, "Ye . . . killed the Prince of life; . . . now, brethren, I know that in ignorance ye did it, as did also your rulers."

his garments among them, casting lots upon them, what each should take —³And parting his garments among them, they cast lots]. ⁴Now the coat was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

‘They parted my garments among them,
And upon my vesture did they cast lots.
These things therefore the soldiers did.
¹And they sat and ^dwatched him there.

§153. JESUS MOCKED ON THE CROSS. THE PENITENT THIEF.

Jerusalem. (No. 84.) (Friday, between 9 and 12 A.M.)

Matt. 27:39-44. Mark 15:29-32. Luke 23:35-37 and 39-43.

³AND the people stood beholding. ¹²And they ^athat passed by railed on him, wagging their heads, and saying, ²Ha! ¹²thou that ^bdestroyest the temple, and buildest it in three days, save thyself: ¹if ^cthou art the Son of God [²and] ¹²come down from the cross. In like manner also the chief priests mocking *him* ²among themselves, ¹²with the scribes ¹and elders, ¹²said, He saved others: himself he cannot save. ²Let the Christ, [¹He is] ¹²the King of Israel [¹let him] ¹²now come down from the cross, ²that we may see and believe [¹and we will believe on him]. ^{d1}He

§152. *c* Psal. 22:18, *id.*

d Matt. 27:54 (§ 156), “the centurion, and they that were with him watching Jesus.”

§153. *a* Psal. 109:25, “I became also a reproach unto them: *when* they looked upon me they shaked their head.” 22:7.

b Matt. 26:61 (§ 143). John 2:19 (§ 23), “Jesus . . . said, . . . Destroy this temple, and in three days I will raise it up.”

c Matt. 26:63 (§ 143), “the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said.”

d Psal. 22:8, “He trusted on the LORD, *that* he would deliver him: let him deliver him, seeing he delighted in him.”

trusted on God: let him deliver him now, if he desireth him: for he said, I am the Son of God.³ And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God; his chosen. And the soldiers also mocked him, coming to him, offering him vinegar, and saying, If thou art the King of the Jews, save thyself. ¹And the robbers also [²And they] ^{1 2}that were crucified with him ¹cast upon him the same reproach [²reproached him].

³And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily, I say unto thee, To-day shalt thou be with me in Paradise.

§154. HE COMMENDS HIS MOTHER TO JOHN.

(No. 84.) (*Friday, between 9 and 12 A.M.*)

John 19:25-27.

BUT there ^awere standing by the cross of Jesus his mother and his mother's sister, Mary the *wife* of ^bCleopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, ^cwhom he loved, he saith unto his mother, ^dWoman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.

^a Matt. 27:55 (§ 156), "many women were there beholding from afar, . . . among whom was Mary Magdalene, and Mary the mother of James and Josès, and the mother of the sons of Zebedee."

^b Luke 24:18 (§ 167) [On their way to Emmaus], "one of them, named Cleopas." [Probably different persons.]

^c John 13:23 (§ 133), "There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved." 20:1 (§ 160); 21:4, 7 (§ 170).

^d John 2:4 (§ 22), "Jesus saith unto her, Woman, what have I to do with thee?"

§155. THE NOONDAY DARKNESS. JESUS EXPIRES.

Jerusalem. (Friday, 12 noon to 3 P.M., April 7, A.D. 30.) (No. 84.)

Matt. 27:45-50. Mark 15:33-37. Luke 23:44-45a, 46. John 19:28-30.

²AND when [¹Now from the — ³And it was now about] ^{1 2 3}the sixth hour ²was come: ^{1 2}there ^awas darkness over [³and a darkness came over] ^{2 3}the whole [¹all the] ^{1 2 3}land until the ninth hour, ³the sun's light failing. ^{1 2}And ²at ¹about ^{1 2}the ninth hour ^bJesus cried with a loud voice, ¹saying, ²Eloi, Eloi [¹"Eli, Eli"], ^{1 2}I ama sabach thani? ²(which is, being interpreted [¹that is], ^{1 2 c}My God, my God, why hast thou forsaken me?) And some of them that stood ²by [¹there], ^{1 2}when they heard it, said, ²Behold, ¹this man [²he] ^{1 2}calleth Elijah.

⁴After this Jesus, knowing that all things are now finished, that the scripture might be ^daccomplished, saith, I thirst. There was set there a vessel full of vinegar. ^{1 2}And ¹straightway ^{1 2}one ¹of them ^{1 2}ran, and ¹took [²filling — ⁴so they put] ^{1 2 4}a sponge, ¹and filled it with [^{2 4}full of] ⁴the ^{1 2 4}vinegar, ¹and ^{1 2}put it on a reed, ⁵of [⁴upon] ⁴hyssop, and brought it to his mouth [^{1 2}and gave him] ^{1 2}to drink. ¹And the rest said [²saying], ^{1 2}Let be: let us see whether Elijah cometh to ²take him down ⁵and ¹save him.

⁴When Jesus therefore had received the vinegar, he said, It is finished: ^{1 2 3}and [^{1 2 3}Jesus] ³crying [¹cried] ¹again ^{1 3}with [²uttered] ^{1 2 3}a loud voice, ⁵he ³said, Father, ⁶into thy hands I commend my spirit: and having said this [⁴and] ⁴he bowed his head, and gave [¹and yielded] ^{1 4}up his spirit [²and ³he ^{2 3}gave up the ghost].

a See Amos 8:9, "It shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day."

b Heb. 5:7, "Who in the days of his flesh . . . offered up prayers and supplications with strong crying and tears unto him that was able to save him from death."

c Psal. 22:1, "My God, my God, why hast thou forsaken me?"

d Psal. 69:21, "In my thirst they gave me vinegar to drink."

e Psal. 31:5, "Into thy hand I commit my spirit." 1 Pet. 2:23.

§156. VARIOUS PORTENTS. THE CENTURION. THE WOMEN AT THE CROSS.

(No. 84.) (Friday, between 1 and 3 P.M.)

Matt. 27:51-56. Mark 15:38-41. Luke 23:45b, 47-49.

^{1 2 3}AND ¹behold ^{1 2 3}the ^aveil of the temple was rent ^{1 2}in twain ³in the midst ^{1 2}from the top to the bottom: ¹and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.

¹Now [^{2 3}And] ^{2 3}when ^{1 2 3}the centurion, ²who stood by over against him, ¹and they that were with him ^bwatching Jesus, ²saw that he so gave up the ghost, ⁵and [¹when they] ^{1 3}saw ¹the earthquake, and the things that were [³what was] ^{1 3}done, ³he glorified God; saying, Certainly this was a righteous man, ⁵and they ¹feared exceedingly, saying [²he said], ^{1 2}Truly this ²man ^{1 2}was the Son of God. ³And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. And all his acquaintance, and [²And there were] ²also [¹And] ¹many ^{1 2}women ¹were there ⁵and [³the women that ^cfollowed with him from Galilee] ³stood ^dafar off, seeing these things [^{1 2}beholding from afar], ²who, when he was in Galilee, followed him, and ministered unto him. ³and ¹who had followed ⁵him [¹Jesus] ¹from Galilee, ministering unto him: ^{1 2}among whom ²were [²both — ¹was] ^{1 2}Mary Mag-

^a Exod. 26:31, 33 [For the tabernacle], "Thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: . . . the vail shall divide . . . between the holy place and the most holy." ² Chro. 3:14 [a similar vail for the temple of Solomon].

^b Matt. 27:36 (§ 153), "they [the soldiers] sat and watched him there."

^c Luke 8:2 (§ 49).

^d Psa. 38:11, "My lovers and my friends stand aloof . . . and my kinsmen stand afar off."

dalene, and Mary the mother of James ²the less ^{1 2}and ²of ^{1 2}Joses, and ²Salome ¹the mother of the sons of Zebedee, ²and many other women that came up with him unto Jerusalem.

§157. THE PIERCING OF OUR LORD'S SIDE. (No. 84.)

(Friday, between 3 and 6 P.M.)

John 19:31-37.

THE Jews therefore, because it was the ^aPreparation, that ^bthe bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken away. The soldiers therefore came, and brake the legs of the first, and of the other who was crucified with him: but when they came to Jesus, and saw that he was dead already, they brake not his legs: howbeit one of the soldiers with a spear pierced his side, and straightway there ^ccame out blood and water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the ^dscripture might be fulfilled, A bone of him shall not be broken. And again another scripture saith, ^e"They shall look on him whom they pierced."

^a Mark 15:42 (§ 158).

^b Deut. 21:22, "If . . . thou hang him on a tree: his body shall not remain all night upon the tree; but thou shalt in any wise bury him that day."

^c See 1 John 5:6, "This is he that came by water and blood, *even* Jesus Christ." 5:8.

^d Exod. 12:46, "Neither shall ye break a bone thereof." Num. 9:12. See Psa. 34:20.

^e Zech. 12:10, "The house of David and . . . the inhabitants of Jerusalem . . . shall look upon me whom they have pierced." Rev. 1:7. See Psa. 22:16, 17.

§158. HIS BODY TAKEN FROM THE CROSS AND
BURIED.*(Friday, between 3 and 6 P.M.) (No. 85.)*

Matt. 27:57-61. Mark 15:42-47. Luke 23:50-56. John 19:38-42.

⁴AND after these things, ^{1 2 3}and ^{1 2}when even was ²now ^{1 2}come, ²because it was the Preparation, that is, the day before the sabbath, ³behold, ^{1 2}there came ^{1 3}a ^{1 3}rich ^{1 3}man [¹from Arimathæa], named ^{1 2 3 4}Joseph, ^{2 4}of Arimathæa, ³a city of the Jews (¹who also himself was [⁴being] ⁴a [¹Jesus'] ^{1 4}disciple ⁴of Jesus, but secretly ^afor fear of the Jews) [³who was] ^{2 3}a councillor ²of honourable estate, ³a good man and a righteous (he had not consented to their counsel and deed) [³a man of Arimathæa (a city of the Jews)], ^{2 3}who ²also himself ^{2 3}was ¹looking for the kingdom of God. ^{1 3}This man went [²and he] ²boldly [²went] in unto [^{1 3}to] ^{1 2 3}Pilate, and ^{1 2 3 4}asked ⁴of ⁵him [⁴Pilate] ⁴that he might take away [^{1 2 3}for] ^{1 2 3 4}the body of Jesus. ²And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. ^{2 4}And ²when he learned it of the centurion [¹Then] ^{1 4}Pilate ⁴gave ⁵Joseph [⁴him] ⁴leave; ⁵and ¹commanded [²he granted] ²the corpse [¹it] ¹to be given up ²to ⁵him [²Joseph]. ⁴He came therefore ²and taking down ⁴his body took ⁵it [⁴and (took away his body)] ⁴away. And there came also ^cNicodemus (he who at the first came to him by night), bringing a mixture of myrrh and aloes, about a hundred pound *weight*. So they took the body of Jesus, and ^abound it with the

a John 9:20-22 (§ 84); 12:42 (§ 125), "Nevertheless, even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue."

b Luke 2:25 (§ 11), "this man [Simeon] was righteous and devout, looking for the consolation of Israel." 36:38.

c John 3:1 (§ 24), "Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by night." 7:50 (§ 81) [where he defends Jesus].

d See Acts 5:5, 6, "the young men arose and wrapped him [Ananias, fallen dead] round, and they carried him out and buried him."

spices in ¹clean ⁴linen cloths (⁵which Joseph had ²bought) ⁴as the custom of the Jews is to bury. ¹And Joseph [¹took the body, and wrapped it in a (clean) linen cloth, and] laid it in his own new tomb, which he had hewn out in the rock [²And he (bought) a linen cloth, (and taking) him (down,) wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock]: ¹²and he rolled a ¹great ¹stone ²against [¹to] ¹²the door of the tomb, ¹and departed. ⁴Now in the place where he was crucified there was a garden: and in the garden ⁵this [⁴a] ⁴new ^ctomb wherein was never man yet laid. There then because [³And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. And] ³it was the day ³⁴of the ⁴Jews' ³⁴Preparation (⁴for the tomb was nigh at hand) they laid Jesus: ³and the sabbath drew on. ¹²And Mary Magdalene ¹was there ¹²and [¹the other] ¹²Mary ²the *mother* of Joses, ¹sitting over against the sepulchre. ³And ⁹the women, that had come with him out of Galilee, followed after, and ²beheld ³the tomb, and how his body [²where he] ²³was laid. ³And they returned, and prepared spices and ointments. And on the sabbath they rested according to the commandment.

§159a. THE SEPULCHRE SEALED AND GUARDED.

Jerusalem. Seventh Day of the Week. (Saturday.)

Matt. 27:62-66.

Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, "After three days I

e Isa. 53:9, "He made his grave with the wicked, and with the rich in his death."
f Matt. 27:62 (§ 159a).

g Luke 8:1 (§ 49), "He went about through cities and villages, . . . and with him the twelve, and certain women."

a Matt. 16:21 (§ 70b). Mark 8:31 (§ 55). Luke 24:6 (§ 162), "He is not here, but is risen: remember how he spake unto you . . . saying that the Son of man must be . . . crucified, and the third day rise again."

rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said unto them, Ye have a guard; go, make it *as* sure as ye can. So they went, and made the sepulchre sure, ^bsealing the stone, the guard being with them.

§159b. THE WOMEN BUY SPICES.

First Day of the Week, beginning with sunset of the Seventh. (Probably Saturday, between 6 and 9 P. M.)

Mark 16:1.

AND when the sabbath was passed, Mary Magdalene, and Mary the *mother* of James, and Salome, "bought spices, that they might come and anoint him.

^b Dan. 6:17, "A stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords."

^a "Bought spices" [The C. V. reads "had bought spices"]. See Luke 23:56 (§ 158) [On Friday after the crucifixion the women] "returned, and prepared spices and ointments. And on the sabbath they rested according to the commandment." [Evidently some spices were prepared Friday afternoon and some were purchased Saturday after sundown, as soon as their sabbath had ended].

PART X.

CHRIST'S RESURRECTION: HIS SUBSEQUENT APPEARANCES AND ASCENSION. THE GREAT FORTY DAYS.

§160. THE RESURRECTION. VISIT OF THE WOMEN.

Jerusalem. First Day of the Week. (Sunday A.M., April 9, A.D. 30.)

Matt. 28:1-4. Mark 16:2-4. Luke 24:1, 2. John 20:1.

¹AND behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as ¹lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men.

¹⁴Now [¹^{bb}late on the sabbath day — ²And] ²very [⁴on the first day of the week cometh Mary Magdalene] ²⁴early, ⁴while it was yet dark, ¹as it began to dawn toward [³But ²³on] ¹²³the first day of the week, ¹came Mary Magdalene and the other Mary [¹to see the sepulchre. — ²they come to the tomb when the sun was risen. — ³at early dawn, they came] ³⁴unto the tomb, ³bringing ⁴the spices which they had prepared. ²And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they see that the stone is rolled back (for it was exceeding great) [³And they found the stone rolled away from the tomb. — ⁴and seeth the stone taken away from the tomb].

a Luke 24:4 (§ 162).

b Dan. 10:5 [In a vision], "Behold a certain man clothed in linen, . . . and his face as the appearance of lightning."

bb [An indefinite expression in the original, literally, *Late in the sabbath*, or, perhaps, *After the sabbath*.—Clark.]

c Matt. 27:56 (§ 156), "Mary the mother of James and Joses."

d Luke 23:56 (§ 158). See note *a* (§ 159b).

e Matt. 27:66 (§ 159a.)

§161. MARY MAGDALENE RUNS TO TELL PETER AND JOHN.

(*Sunday A.M.*)

John 20:2.

⁵MARY MAGDALENE [⁴she] ⁴runneth therefore, and cometh to Simon Peter, and to the other disciple, ⁴whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him.

§162. TWO ANGELS APPEAR TO THE WOMEN. SOME OF THEM ARE SPEECHLESS WITH FEAR AND AMAZEMENT, OTHERS RUN TO TELL THE DISCIPLES.

(*Sunday A.M.*)

Matt. 28:5-8. Mark 16:5-8. Luke 24:3-8.

³AND ⁵the women [³they] ³entered ⁴in, and found not the body of the Lord Jesus. And it came to pass, while they were perplexed thereabout, behold [²And entering into the tomb, they saw a young man sitting on the right side], ³two ⁶men stood by them ²arrayed ³in dazzling [²in a] ²white [²robe] ³apparel; ²and they were amazed. ³And as they were affrighted, and bowed down their faces to the earth, [¹And] ¹the angel answered and said unto the women, Fear not ye: [²And he saith unto them] ²be not amazed: ¹for I know that ¹ye seek Jesus, ²the Nazarene, ¹²who hath been crucified. [³they said unto them.] ³Why seek ye the living among the dead? [²he is

§161. *a* John 19:26 (§ 154) [On the cross Jesus commends his mother to] "the disciple standing by whom he loved."

§162. *a* Luke 24:1 (§ 160), "on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared."

b John 20:11 (§ 164). Acts 1:10.

risen;] ¹ ² ³He is not here; ³but [¹for he] ¹ ³is 'risen, 'even as he said. ³Remember how he spake unto you when he was yet in Galilee, saying that the ⁴Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. ¹Come, see the place where the Lord lay. ²Behold, the place where they laid him! ¹And go quickly, and [²But go] ¹ ²tell his disciples ²and Peter, ¹He is risen from the dead: and lo, ¹ ²he 'goeth before you into Galilee: there shall ye see him, ²as he said unto you. ¹Lo, I have told you. ³And they ⁷remembered his words. ¹And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

²And ⁶others [²they] ²went out, and fled from the tomb: for trembling and astonishment had come upon them: and they said nothing to any one: for they were afraid.

§163. PETER AND JOHN VISIT THE SEPULCHRE AND GO AWAY.

Jerusalem. First Day of the Week. (Sunday, A.M.)

Luke 24:12. John 20:3-10.

³BUT ³ ⁴Peter ⁴therefore ³arose, and ⁴went forth, and the other disciple, and they went toward [³ran unto] ³ ⁴the tomb. ⁴And they ran both together: and the other disciple outran Peter, and came first to the tomb: and stooping and looking in, he seeth the linen cloths lying: yet entered he not

c Matt. 12:40 (§ 50b) [Jesus said], "as Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth." [According to the Jewish mode of reckoning time, the odd parts of a day were reckoned as a whole day and night, so in 1 Sam. 30:12.—*Clark.*] 16:21 (§ 70b); 17:23 (§ 73) and 20:19 (§ 107).

d Mark 8:31 (§ 70b), "he began to teach them, that the Son of man must suffer many things, . . . and be killed, and after three days rise again." 9:31 (§ 73).

e Matt. 26:32 (§ 135), "after I am raised up, I will go before you into Galilee."

f See John 2:21, 22 (§ 23), "He spake of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake this."

in. Simon Peter therefore also cometh, following him, and entered into the tomb; ³and ³stooping and looking in, he seeth [⁴he beholdeth] ³the ⁴linen cloths ⁴lying ³by themselves; ⁴and the ⁶napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself, ³and he departed [³to his home], wondering at that which was come to pass.

⁴Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. For as yet they knew not the ⁶scripture, that he must rise again from the dead.

+ ⁴So the disciples went away again unto their own home.

§164. ANGELS FIRST, AND THEN JESUS APPEAR TO MARY MAGDALENE.

Jerusalem. (No 86.) First Day of the Week.

Mark 16:9. John 20:11-17.

²Now when he was risen early on the first day of the week, he appeared first to ⁴Mary Magdalene, from whom he cast out seven demons.

[⁴But] ⁴Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she ⁶had thus said, she turned herself back, and beholdeth

a John 19:40 (§ 158), "So they [Joseph and Nicodemus] took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury."

b John 11:43 (§ 101), "Lazarus . . . that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin."

c Psa. 16:10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." See Acts 2:24-32.

a Luke 8:2 (§ 49), "Mary that was called Magdalene, from whom seven demons had gone out." See note on *c* (§ 49).

b Matt. 28:9 (§ 165) [Jesus appeared to the other women], "saying, All hail."

Jesus standing, and 'knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him in Hebrew, Rabboni: which is to say, Master. Jesus saith to her, Touch me not [Marg., or, "Take not hold on me"], for I am not yet ascended unto the Father: but go unto ^amy brethren, and say to them, I ascend unto my Father, and your Father, and ^cmy God and your God.

§165. SOME OF THE WOMEN TELL THE DISCIPLES OF THE ANGELS: TO THE OTHERS, JESUS HIMSELF APPEARS.

Jerusalem. (No. 86.) First Day of the Week. (Sunday, A.M.)

Matt. 28:9-10. Mark 16:10-11. Luke 24:9-11. John 20:18.

³AND ^bthe women ³returned from the tomb, and told all these things to the eleven, and to all the rest. Now they were [^aMary Magdalene, and] ^aJoanna, and Mary the *mother* of James; and the other women with them told these things unto the apostles. And these words appeared in their sight as ^bidle talk; and they disbelieved them. ⁴Mary Magdalene cometh and telleth the disciples [²she went and told them] ²that had been with him, as they mourned and wept, ⁴I have seen the Lord: and *how that* he had said

^c Luke 24:15, 16 (§ 167) [On his way to Emmaus], "Jesus himself drew near and went with them. But their eyes were holden that they should not know him." John 21:4 (§ 170).

^d Rom. 8:29, "For whom he foreknew, he also foreordained *to be* conformed to the image of his Son, that he might be the firstborn among many brethren."

^e Eph. 1:17, "The God of our Lord Jesus Christ, the Father of glory."

^a Luke 8:3 (§ 49), "Joanna the wife of Chuzas, Herod's steward."

^b Luke 24:25 (§ 167) [On his way to Emmaus, Jesus], "said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken!"

these things unto her. ²And they, when they heard that he was alive, and had been seen of her, disbelieved. ¹And behold, Jesus met them (⁵the other women), ¹saying, All hail. And they came and took hold of his feet, and worshipped him. Then saith Jesus unto them, Fear not: go tell ^cmy brethren that they depart into Galilee, and there shall they see me.

§166. THE REPORT OF THE WATCH.

Jerusalem. First Day of the Week. (Sunday, April 9, A.D. 30.)

Matt. 28:11-15.

Now while they were going, behold, some of the ^cguard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.

§167. JESUS IS SEEN BY PETER AT JERUSALEM. JESUS JOINS HIMSELF TO TWO DISCIPLES GOING TO EMMAUS. (No. 87.)

(Sunday, P.M.)

Mark 16:12-13. Luke 24:13-35. 1 Cor. 15:5.

[Paul] AND he appeared to Cephas. ²And after these things ⁵Jesus [²he] ²was manifested in another form unto

^c John 20:17 (§ 164), "Jesus saith to her, . . . go unto my brethren, and say unto them, I ascend unto my Father and your Father, and my God and your God." Rom. 8:29. Heb. 2:11.

^a Matt. 27:36 (§ 159a), "So they [the Pharisees] went, and made the sepulchre sure, sealing the stone, the guard being with them."

two of ¹the disciples [²them], ³as they walked, on their way into the country, ⁴thus:

[⁵And, behold,] ⁶Two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. ⁷But their eyes were holden that they should not know him. And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, named ⁸Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, ⁹who was a prophet ¹⁰mighty in deed and word before God and all the people: and how the ¹¹chief priests and our rulers delivered him up to be condemned to death, and crucified him. But ¹²we hoped that it was he that should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. Moreover ¹³certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. And ¹⁴certain of them that were with us went to the tomb, and

b John 20:14 (§ 164) [Mary], "turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus." 21:4 (§ 170).

c John 19:25 (§ 154). See note *b* § 154.

d Matt. 21:11 (§ 113), "the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee." Luke 7:16 (§ 46). John 4:19 (§ 27).

e See Acts 7:22, "Moses . . . was mighty in his words and works."

f Luke 23:1 (§ 144b).

g Acts 1:6, "They . . . asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?"

h Luke 24:10 (§ 165).

i Luke 24:12 (§ 163), "Peter arose, and ran unto the tomb."

found it even so as the women had said: but him they saw not. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! ^kBehoved it not the Christ to suffer these things, and to enter into his glory? And beginning from ^lMoses and from ^mall the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they were going: and he made as though he would go further. ⁿAnd they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, ^ohe took the bread, and blessed; and breaking *it* he gave to them. And their eyes were opened, and they knew him: and he ^pvanished out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?

^qAnd they rose up that very hour, ^rand [^sthey] went away, ^tand returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.

^uAnd ^vthey ^wtold it unto the rest: neither believed they them.

^k Luke 24:46 (§ 172b) [Jesus in his parting instructions said], "Thus it is written, that the Christ should suffer, and rise again from the dead the third day." Acts 17:2.

^l Gen. 3:14 and 22:15, 18, "The angel of the LORD said, . . . In thy seed shall all the nations of the earth be blessed." Deut. 18:15. See note c § 21.

^m Psa. 10:9. Isa. 7:14; 9:6. See note h, § 4; also u and v, § 6.

ⁿ See Acts 16:15, "And she constrained us."

^o Matt. 14:19 (§ 61), "he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake." See § 66b, § 131a and § 134 on giving thanks.

^p Luke 4:30 (§ 30), "But he passing through the midst of them went his way." John 8:58 (§ 83).

§168. JESUS APPEARS TO THE APOSTLES. THOMAS
BEING ABSENT.

*Jerusalem. (No 88.) Evening following the First Day of the Week.
(Sunday, between 6 and 9 P. M.)*

Mark 16:14. Luke 24:36-43. John 20:19-25. 1 Cor. 15:5.

²AND afterward he was manifest unto ^athe eleven [Paul, ^b“to the twelve”] themselves, as they sat at meat, ^c“in this manner: ‘When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews: ³and as they spake these things, ⁴Jesus came and [³he] ³himself ³⁴stood in the midst ³of them; ³⁴and saith unto them, Peace *be* unto you. ³But they were terrified and affrighted, and supposed that they beheld a ⁶spirit. ²And he upbraided them with their unbelief and hardness of heart, because they believed not them who had seen him after he was risen. ³And he said unto them, Why are ye troubled? And wherefore do questionings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones, as ye behold me having.

³⁴And when he had said this, he shewed ⁴unto ³⁴them his hands ³and his feet ⁴and his side. ³And while they still disbelieved ⁶for joy, and wondered, he said unto them, Have ye here anything ^c“to eat? And they gave him a piece of broiled fish. And he took it, and did eat before them.

⁴The disciples therefore ^c“were glad, when they saw

a Acts 10:40, “Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.”

b Mark 6:19 (§ 62a), “but they, when they saw him walking on the sea, supposed that it was an apparition.” *bb* See Gen. 45:26.

cc John 21:5 (§ 170) [at sea of Galilee], “Jesus . . . saith, . . . have ye aught to eat?”

c John 16:22 (§ 136c), “ye therefore now have sorrow: but I will see you again, and your heart shall rejoice.”

the Lord. Jesus therefore said to them again, Peace *be* unto you: as the Father hath sent me, even "so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: 'whose soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained.

^aBut Thomas, one of the twelve, ^fcalled Didymus [Marg., that is, "Twin"], was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

§169. JESUS AGAIN APPEARS TO THE APOSTLES. THOMAS
BEING PRESENT.

Jerusalem. (No. 88a.) (Sunday, April 16, A.D. 30.)

John 20:26-29.

AND after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, "Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side; and be not faithless, but believing. Thomas

^d Matt. 28:18 (§ 171), "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."

^e Matt. 16:19 (§ 70a) [To Peter on his confession of Christ:] "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." 18:18 (§ 75b) [To the disciples:] "What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven."

^f John 11:6 (§ 101).

^a 1 John 1:1, "That which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of Life . . . declare we unto you also."

answered and said unto him, My Lord and ^bmy^c God. Jesus saith unto him, Because thou hast seen me, thou hast believed; ^ablessed *are* they that have not seen, and *yet* have believed.

§170. JESUS APPEARS TO SEVEN DISCIPLES AT THE
SEA OF GALILEE.

(April A D. 30.) (No. 89.)

Matt. 28:16a. John 21:1-24.

¹BUT the eleven disciples went into Galilee. ⁴After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested *himself* on this wise. There were together Simon Peter, and Thomas called Didymus [^{Marg.}, that is "twin"] and ^aNathanael of Cana in Galilee, and the ^bsons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples ^cknew not that it was Jesus. ^dJesus therefore saith unto them, Children, have ye aught to eat? They answered him, No. And he said unto them, ^eCast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. ^fThat disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it

§169. ^b See note *i* on John 5:18 (§ 39) [Jesus], "making himself equal with God."

^c 2 Cor. 5:7, "For we walk by faith, not by sight."

§170. ^a John 1:45, "Philip findeth Nathanael;" and 1:47 (§ 21).

^b Matt. 4:21 (§ 32), "He saw other two brethren, James the son of Zebedee, and John his brother."

^c See John 20:14 (§ 164).

^d See note *cc* Luke 24:41 (§ 168).

^e Luke 5:4 (§ 32), "He said unto Simon, Put out into the deep, and let down your nets for a draught."

^f John 13:23 (§ 153); 19:26 (§ 154); 20:2 (§ 161), and on *n* below.

was the Lord, he girt his coat about him (for he was naked) [Marg., or, "had on his under garments only"], and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes. So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now taken. Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. Jesus saith unto them, *Come and break your fast.* And none of the disciples durst inquire of him, Who art thou, knowing that it was the Lord. Jesus cometh, and taketh the bread, and giveth them, and the fish likewise. This is now the ^athird time that Jesus was manifested to the disciples, after that he was risen from the dead.

^aSo when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of John, ^{*}lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I [†]love thee. He saith unto him, [†]Feed my lambs. He saith to him again a second time, Simon, *son* of John, ^{*}lovest thou me? He saith unto him, Yea, Lord; thou knowest that I [†]love thee. He saith unto him, [†]Tend my sheep. He saith unto him the third time, Simon, *son* of John, [†]lovest thou me? Peter was grieved because he said unto him the third time, [†]Lovest thou me? And he said unto him, Lord, ^kthou knowest all things; thou knowest that I [†]love thee. Jesus saith unto him, Feed my

^g Acts 10:40. See note *a* § 168.

^h [The third time when the disciples were together.] See John 20:19, 26 (§ 168).

ⁱ See Matt. 18:2 (§ 75a) § 105 [blessing little children].

^j Acts 20:28, "Take heed unto yourselves, and to all the flock." Heb. 13:20 1 Pet. 2:25.

^k John 16:30 (§ 136c), "Now know we that thou knowest all things."

^{*} [†] See note on page 353.

sheep. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but 'when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Peter, turning about, seeth the disciple whom Jesus loved, following; who also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry 'till I come, what *is that* to thee? follow thou me. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee? This is the disciple who beareth witness of these things, and wrote these things: and we know that his witness is true.

1 Acts 12:3, 4, "He proceeded to seize Peter also, . . . and . . . he put him in prison, and delivered him to four quaternions of soldiers to guard him."

m 2 Pet. 1:14, "knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me."

n See on f above.

o Matt. 16:27, 28 (§ 70b), "For the Son of man shall come in the glory of his Father with his angels." 25:31 (§ 128).

p John 19:35 (§ 157), "he that hath seen hath borne witness, and his witness is true."

*+ [Two different Greek words are here translated *love*, the first one, * *ἀγαπάω*, is generally used to denote a pure spiritual affection, as God's love to man, or man's love to God; while the second one, shown by the †, *φιλέω*, implies a warmth of feeling between friends. To Christ's first two questions, Peter, now since his denials, profoundly sensible of his own weakness, could not venture to promise the high spiritual love called for by and due to his divine Master, but could only give assurance of his own fervent personal affection. On asking the question the third time, Christ graciously adopts the word employed by Peter, and now speaks to him again as a friend.—Cf. *Dr. Roberts, of the English Revision Committee.*]

§171. JESUS APPEARS TO ABOVE FIVE HUNDRED
BRETHREN ON A MOUNTAIN.

Galilee. (No. 90.) (May, A.D. 30).

Matt. 28:16b-20. Mark 16:15-18. 1 Cor. 15:6.

(THE eleven disciples went) [¹into Galilee] unto the mountain where Jesus had appointed them. [Paul] Then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep. ¹And when they saw him, "they worshipped *him*: but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

²And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe: in my name shall ^bthey cast out demons; they shall speak with new ^ctongues; they shall ^dtake up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on ^ethe sick, and they shall recover.

¹Go ye therefore, and make disciples ^fof all the nations, baptizing them into the name of the Father and of the

a [An act of reverence whether paid to man or to God.] [Offered to Jesus.] Matt. 2:2, 11 (§ 12) [by the Magi]; 8:2 (§ 35) [by a leper]. Mark 5:6 (§ 55) [by the maniac at Gadara]. Matt. 9:18 (§ 56) [by Jairus]; 14:33 (§ 62a) [by the disciples in the boat]; 15:25 (§ 65) [by the Syrophenician woman]; 20:20 (§ 108) [by the mother of the sons of Zebedee]; 28:9 (§ 165) [by the women], and Luke 24:52 (§ 172b) [by the disciples at his ascension].

b Luke 10:17 (§ 85). Acts 8:7; 16:16.

c Acts 2:1, 4. "When the day of Pentecost was now come, . . . they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." 10:45; 19:1, 5.

d Acts 28:3, 5 [Paul at Melita].

e Acts 28:8. See *d* above.

f Isa. 52:10. Luke 24:47 (§ 172b). Acts 2:38, 39.

Son and of the Holy Spirit: ^gteaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

§172a. HE IS SEEN OF JAMES AND THEN OF THE APOSTLES.

Jerusalem. (No. 91.)

Acts 1:3. 1 Cor. 15:7.

[Paul] THEN he appeared to James: then to all the apostles: [Acts] to whom he also shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God.

§172b. HE GIVES PARTING INSTRUCTION. THE ASCENSION.*

Jerusalem (No. 91.) *Bethany* (No. 92.) (Thursday, May 18, A.D. 30.)

Mark 16:19-20. Luke 24:44-53. Acts 1:4-12.

^gAND he said unto them, ^aThese are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. ^bThen opened he their mind, that they might understand the scriptures; and he said unto them, ^cThus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and ^dremission of sins should be preached in his name unto

^g Acts 2:42.

*The account taken from Acts is indicated by *.

^a Matt. 16:21 (§ 70b); § 73 and 107. ^b Acts 16:14.

^c Acts 16:2, 3.

^d Acts 13:38, "Through this man is proclaimed . . . remission of sins."

‘all the nations, beginning from Jerusalem. ⁷Ye are witnesses of these things.

‘And being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father. ⁸And behold, ⁹said he, ¹⁰I ¹¹send forth the promise of my Father upon you, ¹²which ye heard from me: ¹³but tarry ye in the city, until ye be clothed with power from on high: ¹⁴for ¹⁵John indeed baptized with water; but ye shall be baptized in [Marg., or, “with”] the Holy Spirit not many days hence.

‘They therefore, when they were come together, asked him, saying, Lord, dost thou at this time ¹⁶restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the ¹⁷Holy Spirit is come upon you: and ye shall be my ¹⁸witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

¹⁹So then the Lord Jesus, after he had spoken unto them ²⁰these things [²¹And he] ²²led them out until *they were* over against Bethany: and he lifted up his hands, and blessed them. And ²³it came to pass, while he blessed them, he parted from them, and ²⁴as they were looking, he

e Psa. 22:27, “All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.”

f John 15:27 (§ 136b), “ye also bear witness, because ye have been with me from the beginning.” Acts 1:8, 21; 2:14, 32 and 3:12, 14.

g Joel 2:28, “I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy.” John 14:16 (§ 136a).

h Matt. 3:11 (§ 16), “I indeed baptize you in water unto repentance: but he that cometh after me . . . shall baptize you in the Holy Spirit and fire.” Acts 2:1, 4.

i Isa. 1:26, “I will restore thy judges as at the first, and thy counsellors as at the beginning.”

k See on *g* and *h* above.

l Acts 2:32, “This Jesus did God raise up, whereof we all are witnesses.”

m 2 Kings 2:11 [Of Elijah and Elisha], “It came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.” John 20:17 (§ 164). Eph. 4:8.

was "taken up: and a cloud received him out of their sight,
 "and he "was "carried up "and "received [²up] "into heaven,
 "and "sat down at the right hand of God. "And while they
 were looking steadfastly into heaven as he went, behold,
 two men stood by them in "white apparel: who also said,
 "Ye men of Galilee, why stand ye looking into heaven?
 this Jesus, who was received up from you into heaven,
 "shall so come in like manner as ye beheld him going into
 heaven.

"And "they worshipped him, and returned to Jerusalem
 with great joy: and were continually "in the temple, bless-
 ing God.

"And they went forth, and preached everywhere, the
 Lord working with them, and "confirming the word by the
 signs that followed. Amen.

§173. CONCLUSION OF JOHN'S GOSPEL.

John 20:30-31; 21:25.

MANY other signs therefore did Jesus in the presence
 of the disciples, which are not written in this book: "but
 these are written, that ye may believe that Jesus is the

n 1 Tim. 3:16, "Without controversy great is the mystery of godliness;
 He . . . was manifested in the flesh, . . . received up in glory."

o Psa. 110:1, "The LORD said unto my Lord, Sit thou at my right hand,
 until I make thine enemies thy footstool." Acts 7:55.

p Matt. 28:3 (§ 160), "His appearance was as lightning, and his raiment
 white as snow." Mark 16:5. Luke 24:4 (§ 162). John 20:11 (§ 164). Acts 10:3.

q Acts 2:7, "Behold, are not all these who speak, Galileans?" 13:30.

r Dan. 7:13, "I saw in the night visions, and, behold, *one* like the Son of
 man came with the clouds of heaven, and came to the Ancient of Days."
 Matt. 24:30. Mark 13:26 and Luke 21:27 (§ 126b). John 14:2 (§ 136a). Rev. 1:7.

s Matt. 28:16 (§ 171). See note *a*, § 171.

t Acts 2:46.

u Acts 5:12, "And by the hands of the apostles were many signs and won-
 ders wrought among the people."

a Luke 1:4 (§ 2) [From Luke's preface], "To write unto thee in order, . . .
 that thou mightest know the certainty concerning the things wherein thou
 wast instructed."

Christ, the Son of God; and ^bthat believing ye may have life in his name.

And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

b John 3:15, 16 (§ 24); 5:24 (§ 39). 1 Pet. 1:8, 9, "Jesus Christ: whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, *even* the salvation of *your* souls."

THE END.

EXPLANATION OF MAP AND DIAGRAMS.

ON the page opposite the "Map of the Pathways of Jesus" is presented a list of the "Principal Places Visited" by our Lord, beginning at Bethlehem, where he was born, and ending at Bethany, the place of his ascension; and these are given in chronological order, as shown by the numbers in the left-hand columns.* The corresponding numbers on the lines of the map and the diagrams, with the arrows, indicate at what town or country each journey terminated. Thus: line No. 2 shows that he went from Bethlehem to Jerusalem; line No. 3, that he went from Jerusalem to Bethlehem; line No. 4, that he went from Bethlehem to Egypt, etc. Several of the short journeys, mainly those about Capernaum and Jerusalem, could not conveniently be shown on the map, though indicated in the list. Omitted lines are such as would correspond to Nos. 11, 22, 23, 25, 26, 29, 30, 31, 34, 35, 41, 42, 47, 55, 56, 57, 58, 65, 67, and 68. Lines Nos. 69 to 85 inclusive are shown on the diagrams. None of his appearances after his resurrection are indicated on the map, except 87 Emmaus. Only in a few instances is the exact route pursued by our Saviour in going from place to place known; hence the lines on the map and diagrams are conjectural, except as to their general course and termination.

The letter and figure following each name in the list indicate the space on the map where the place will be found; thus, Jerusalem (G 2) is in the space where G from the sides of the map meets 2 from the top and bottom.

The "Diagrams illustrating the Principal Events of Crucifixion Week" will be found on the page following the list of the "Principal Places Visited."

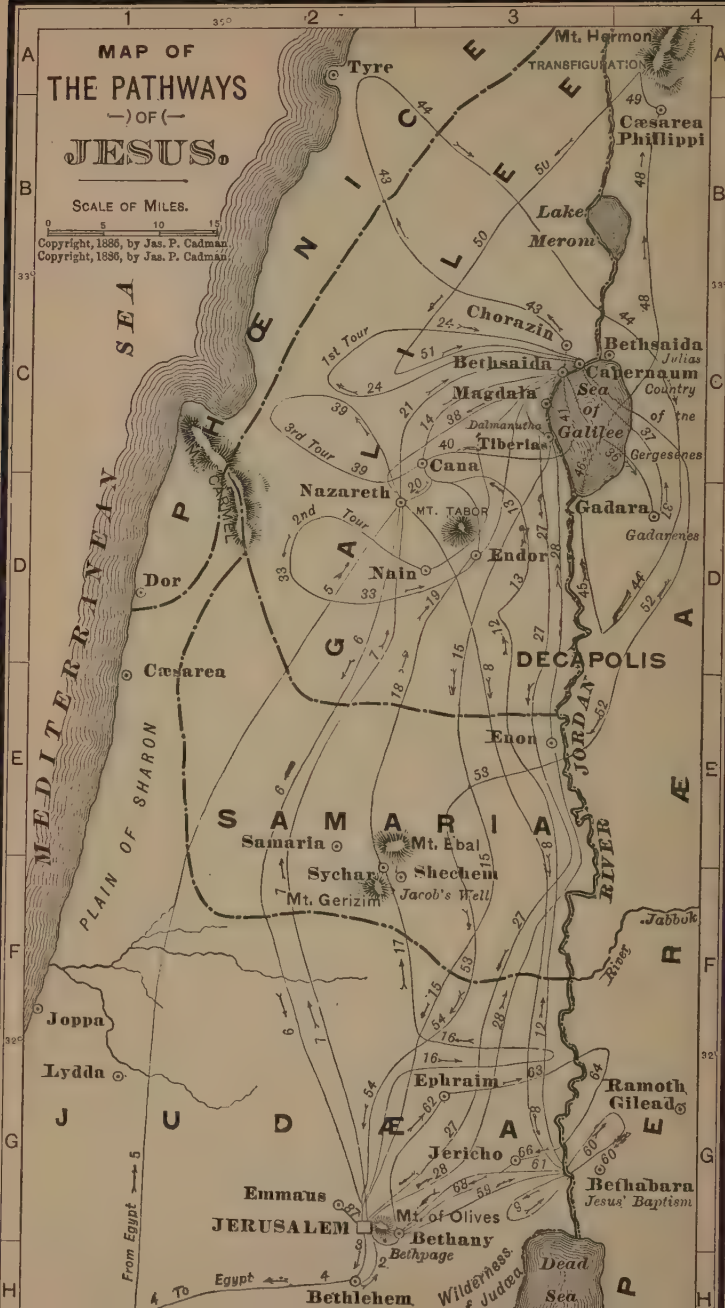
See "Summary of the Principal Events in the Last Forty-Eight Days of our Lord's life on Earth," on page 248.

*There are also numbers in the headings of the different sections of the book which correspond to these numbers. See § 8, page 38, and § 10, page 43, for No. 1; and § 11, page 44, for No. 2; and § 12, page 47, for No. 3, etc. See also "Explanation of Text," page xxij.

MAP OF THE PATHWAYS — OF — JESUS.

SCALE OF MILES.

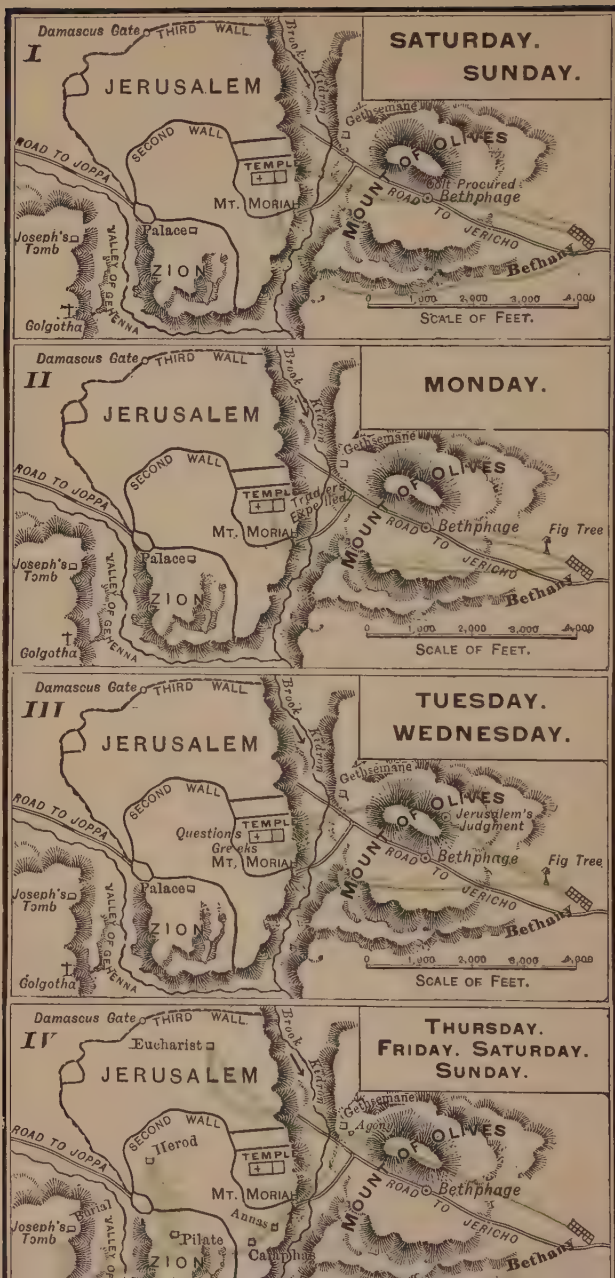
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PRINCIPAL PLACES VISITED.

No.	Location.	No.	Location.
INFANCY AND CHILDHOOD.		50. Thro' Galilee....(C. 3)	
1. Bethlehem....(H. 2)		51. Capernaum.....(C. 3)	
2. Jerusalem.....(G. 2)		52. Thro' Perea.....(D. 4)	
3. Bethlehem.....(H. 2)		53. Thro' Samaria....(E. 3)	
4. Egypt....(H. 1)		FEAST OF TABERNACLES TO FINAL ARR. AT BETHANY.	
5. Nazareth....(D. 2)		54. JERUSALEM.....(G. 2)	
6. Jerusalem.....(G. 2)		55. Near Jerusalem...(G. 2)	
7. Nazareth.....(D. 2)		56. Bethany.....(G. 2)	
BEGINNING OF MINISTRY.		57. Judea.....(G. 2)	
8. River Jordan....(G. 3)		58. FEAST OF DEDICATION.	
9. Desert of Judea...(G. 3)		59. Bethabara....(G. 3)	
10. Bethabara.....(G. 3)		60. Perea.....(G. 4)	
11. River Jordan....(G. 3)		61. Bethany.....(G. 3)	
12. Galilee.....(D. 3)		62. Ephraim.....(G. 3)	
13. Cana.....(C. 3)		63. Judea.....(G. 3)	
14. Capernaum.....(C. 3)		64. Perea.....(G. 4)	
1ST TO 2D PASSOVER.		65. Near Jericho....(G. 3)	
15. JERUSALEM.....(G. 2)		66. Jericho.....(G. 3)	
16. Country of Judea...(G. 3)		67. Near Jerusalem...(G. 2)	
17. Shechem.....(F. 2)		68. Bethany.....(G. 2)	
18. Galilee.....(E. 2)		FIRST PART OF THE LAST PASSOVER WEEK.	
19. Cana....(C. 3)		69. ENTRY INTO JERUSALEM (a).	
20. Nazareth.....(D. 2)		70. Bethany (a).	
21. Capernaum.....(C. 3)		71. Jerusalem (b).	
22. Sea of Galilee....(C. 3)		72. Bethany (b).	
23. Capernaum.....(C. 3)		73. Jerusalem (c).	
24. Galilee, 1st tour..(C. 2, 3)		74. Mount of Olives (c).	
25. Capernaum.....(C. 3)		75. Bethany (c).	
26. Galilee.....—		76. Jerusalem (d).	
2D TO 3D PASSOVER.		77. Mount of Olives (d).	
27. JERUSALEM.....(G. 2)		BETRAYAL AND CRUCIFIXION.	
28. Judea.....(G. 3)		78. Gethsemane (d).	
29. Sea of Galilee....(C. 3)		79. To ANNAS (d).	
30. Near Capernaum..(C. 3)		80. To CAIAPHAS AND SANHEDRIM (d).	
31. Capernaum.....(C. 3)		81. To PILATE (d).	
32. Near Nain.....(D. 3)		82. To HEROD (d).	
33. Galilee, 2d tour...(D. 2)		83. To PILATE (d).	
34. Nr. Sea of Galilee.(C. 3)		84. GOLGOTHA (d).	
35. On Sea of Galilee.(C. 3)		85. SEPULCHRE (d).	
36. Gadara.....(C. 4)		THE GREAT FORTY DAYS.	
37. Capernaum.....(C. 3)		86. To MARY MAGDALENE.	
38. Nazareth.....(D. 2)		87. EMMAUS.....(G. 2)	
39. Galilee, 3d tour...(C. 2)		88. Jerusalem.....(G. 2)	
40. Nr. Sea of Galilee.(C. 3)		89. Sea of Galilee....(C. 3)	
41. On Sea of Galilee.(C. 3)		90. Mt. in Galilee....(C. 3)	
42. Capernaum.....(C. 3)		91. Jerusalem.....(G. 2)	
3D PASSOVER TO FEAST OF TABERNACLES.		92. BETHANY—ASCENSION.	
43. Land of Tyre....(A. 2)			
44. Decapolis.....(D. 3, 4)		(a) See DIAGRAM. I.	
45. Nr. Sea of Galilee.(C. 3)		(b) " " II.	
46. N.E. of Sea of Gal.(C. 4)			
47. Bethsaida....(C. 4)			

Diagrams Illustrating the Principal Events of Crucifixion Week.



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A BRIEF HISTORY
OF THE
TRANSLATIONS OF THE ENGLISH BIBLE;
ALSO,
AN ACCOUNT OF THE SEPTUAGINT AND VULGATE.

THE Bible was written in the languages which were spoken by the people for whom its different parts were originally prepared.

The Old Testament was given in Hebrew (except a small portion, viz.: a few words of Gen. 31:47 and Jer. 10:11, and of Ezra 4:8 to 6:18 and 7:12-26, and of Dan. 2.4 to 7:28, which was in the cognate dialect, Chaldaic), and the New Testament was given in Greek. It is a remarkable fact that both the Hebrew and the Greek became in turn practically dead languages very soon after the completion of each scripture canon, the former giving way to the latter as the result of the conquest of Alexander, and the latter yielding to the Latin when the supremacy of the Romans had become general. Thus these languages became, as it were, sealed up, and their words no longer subject to the changes incident to all living languages.

THE SEPTUAGINT (*seventy*).—This the most important of the ancient versions of the Old Testament Scriptures, is supposed to have been made at Alexandria about 285 B.C., by order of Ptolemy Philadelphus. Most of the books of the Old Testament are known to us by the Greek names

first used in this translation; thus, Genesis means beginning; Exodus, departure (from Egypt); Deuteronomy, the second (giving of) the law, etc. Some portions of this version, noticeably the five books of Moses, are said to be much more accurate than others, thus showing different grades of scholarship. This was the version in common use at the time of Christ, and both he and the apostles freely quoted from it, and this is the chief reason that the Old Testament quotations, which we find in the New Testament so often differ from the words as found in the Old Testament itself.

THE VULGATE.—The received Latin version of the Bible. It was completed by Jerome in 405 A.D. He drew largely upon the Septuagint, and also upon somewhat imperfect original MSS., and did much of his work hurriedly, so that his version contains many errors, as he himself admitted. The Clementine edition of this version is the present standard of the Romish church.

But notwithstanding their errors, the Vulgate and the Septuagint are very important versions, and highly prized by all Biblical scholars.

During the Dark Ages, for a period of nearly one thousand years, the Bible in the native tongue of the people was practically a closed book, and remained so until the days of the great John Wycliffe in the fourteenth century. During this dark time a few straggling rays of Biblical light were here and there seen, as when in the seventh century, Cædmon translated the Psalms into English poetry, and in the eighth century the venerable Bede translated some of the Gospels into English prose, and in the tenth century King Alfred translated a small portion of the New Testament.

WYCLIFFE'S TRANSLATION.—To the learned and courageous John Wycliffe, however, belongs the great honor of having made the first translation of the whole Bible into English. He commenced his labors in 1375, and finished

the New Testament in 1380, and the Old Testament in 1384, the last date being just one hundred years before the birth of Luther. The heroic life of Wycliffe is thrillingly interesting and ought to be familiar to all. The study of his life and times will cause the Christian to appreciate as never before the inestimable value of the Holy Scriptures in his own tongue. At that time the printing press was unknown, and every copy of the Bible had to be made by hand. So anxious were the people to obtain the word of God that they often gave a load of hay for a few chapters of St. James or St. Paul. Some gave the savings of years for the same object. Men even gave \$40 to \$50 for a little tract of Wycliffe's, containing scripture texts. It then required nearly three years to make a copy of the whole Bible, at a cost of about \$1,500.*

We now come down about one hundred and fifty years to the second great period in the history of the English Bible, viz.: that of the martyr,

WILLIAM TYNDALE.—Between the time of Wycliffe and Tyndale the art of printing had been invented, thus enabling the latter to print the larger part of his version which he completed in 1530. From the time of the printing of Tyndale's New Testament in 1525 till 1611, when King James' version appeared, no less than seven different translations and revisions of the English Bible were issued, but nearly all of them had Tyndale's version as their principal model and basis. Of the Protestant versions the most important ones were Matthews', Coverdale's, Cranmer's or the Great Bible, Genevan, Bishops', and King James'. The Roman Catholics translated the New Testament at Rheims in 1452, and the Old Testament at Douay in 1609, both from the Latin Vulgate. Cranmer's, or the Great Bible, already mentioned, was issued in 1541, and

*The American Bible Society, Bible House, Astor Place, New York city, now furnish the entire Bible, C. V., in cloth, Agate ed., for 25 cents, and the New Testament for 5 cents.

was the first authorized version of the English Bible. The Psalms of this version are still retained in the book of Common Prayer of the Protestant Episcopal Church.

THE GENEVAN VERSION, so-called from its place of issue, was completed in 1560 under the leadership of John Calvin. It was very popular, and continued to be printed long after the first appearance of King James' version. Indeed, as late as 1649, thirty-eight years after the latter version was first issued, we find that popular favor was sought for it by its being printed with the Geneva notes. The Genevan version was the first one to use the divisions of chapter and verse.

THE KING JAMES VERSION, the C. V. of our day, was first issued in 1611. It was not a new translation, but a revision of former translations, the principal model and basis of which, as previously stated, was Tyndale's version. But upon the whole it surpassed all its predecessors, and is probably the best version ever made for public use. "It reveals," says a member of the American Revision Committee, "an easy mastery of the rich resources of the English language, and blends with singular felicity Saxon force and Latin melody. Even its prose reads like poetry, and sounds like music. Its best recommendation is its universal adoption and use in every Protestant church and household that speaks the English tongue. It has admirably served its purpose for more than two hundred and fifty years, and is so interwoven with English and American literature that it can never be entirely superseded. Next to Christianity itself, the version of 1611 is the greatest boon which a kind Providence has bestowed upon the English race.

"But with all its acknowledged excellencies, it is the product of imperfect men, and has innumerable minor errors and defects. This has long since been felt by those who know it best and love it most. It may be greatly improved without sacrificing any of its merits. The

translators had sound principles, except that of * unnecessary variations in renderings, and they made the best use of their resources. But the resources of the seventeenth century were limited; Biblical philology, geography, and archæology were yet in their infancy, and comparative philology and textual criticism were not yet born. Since that time Biblical scholarship in all its branches has made vast progress, especially within the last fifty years. The Greek and Hebrew languages, with all their cognate dialects, are better known now than ever before. The oldest and best uncial manuscripts of the Greek Testament have recently been discovered and thoroughly examined, together with the ancient versions and patristic quotations."

Many individual revisions of the Bible have been made since 1611, one by John Wesley, among others, but no organized effort in that direction until 1850, when the

AMERICAN BIBLE UNION was formed. After sixteen years' labor, that society, in 1866, put forth its version of the New Testament, on which they had had the work of able scholars from several denominations. In this version the word "baptizo" was uniformly translated "immerse." This society also translated portions of the Old Testament, having completed the books of Genesis, Judges, Ruth, Job, Psalms, and Proverbs. Their editions of Genesis and Psalms have had extensive circulation.

The invaluable O. T. library, probably the most extensive one in America, which was collected by this society, is now in Morgan Park Theological seminary, near Chicago, the site of the flourishing Institute of Hebrew.

*Numerous illustrations from the C. V. of the result of this unsound principle can be given, but a few must suffice. In speaking of the extent of the darkness that occurred at the crucifixion, the same Greek word is translated in Matt. (27:45) and in Mark (15:33) as over the "land," and in Luke (23:44) as over the "earth." The new version correctly renders the word "land" in all three Gospels, with margin, "or earth."

Again in Matt. (25:46) the C. V. is "And these shall go away into everlasting punishment; but the righteous into life eternal." The corrected reading is "into eternal punishment"; and "into eternal life."

Again, in Matt. (26:41) in the C. V., are the words "the spirit indeed is willing, but the flesh is weak," while in Mark (14:38) the same original is rendered, "the spirit truly is ready," etc. The new version makes Mark read the same as Matthew did. See note, page xxii.

The labors of this society added impetus to the movement, which culminated in England, May 6, 1870, in the appointment of a commission to undertake what is now known as the

ANGLO-AMERICAN REVISION—About eighty of the most distinguished Biblical scholars of England and America, representing all the leading Protestant denominations, have been engaged upon the work. In the spring of 1881, the New Testament committee, at the end of ten years' toil, completed their allotted task; and it is expected that the Old Testament committee will announce the completion of their labors during the year 1885. The revised New Testament has already been received into quite general favor among Bible students, and has not met with more opposition or adverse criticism than was anticipated; and this opposition will diminish as the important truth secures acknowledgment that the acceptance or rejection of a reading is not a matter of individual preference, but one of *fidelity to the original*.

In conclusion, attention is drawn to the fact that the new version will probably not be expected, for many years to come, to supersede the common version, but rather to supplement it, somewhat in the nature of a commentary; and if it shall have won for itself a general acceptance among the people, within the first twenty years of its existence, it will have done very much better than did its great predecessor.

To such as fear that the knowledge of the existence of different readings may have a tendency to undermine the faith of any in the authenticity of the Scriptures, it may be stated that never, in the history of Christianity, was there a more ardent and devout study of the Bible than during the period just following the translation by Tyn-dale, in 1530, when there were four or five different versions in the hands of the people.

For convenience of reference we subjoin the following:

SUMMARY OF THE PRINCIPAL BIBLE VERSIONS.

Date.	What part.		How issued.	Name.	By whom.	From what to what.	Remarks.
	O. T.	N. T.					
B. C. 285	All.	.....	MSS.	Septuagint.	72 Jews.	Hebrew to Greek.	Done by order of Ptolemy Philadelphus. Names of O. T. books from this version.
A. D. 405	All.	All.	MSS.	Vulgate.	Jerome.	{ Hebr'w and Greek to Latin.	Sacred text of the Romish Church.
680	Psalms.	.....	MSS.	.....	Cedmon.	Latin to English.	First translation into English poetry.
735	.....	Part.	MSS.	.....	Bede.	Latin to English.	
901	.....	Part.	MSS.	.....	King Alfred.	Latin to English.	
1384	All.	All.	MSS.	.....	John Wycliffe.	Latin to English.	
1530	All.	All.	MSS. and Print.	.....	W. Tyndale.	{ Hebr'w and Greek to English.	First translation of whole Bible into English.
1535	All.	All.	Print.	.....	{ Matthews and Coverdale.	{ Hebr'w and Greek to English.	The principal model and basis of our common version.
1539 } 1541 }	All.	All.	Print.	Great Bible.	Cranmer.	{ Hebr'w and Greek to English.	The first complete <i>printed</i> Bible.
1560	All.	All.	Print.	Genevan.	Calvin.	{ Hebr'w and Greek to English.	First authorized edition. The Psalms of the Protestant Episcopal Prayer Book are from this version.
1568	All.	All.	Print.	Bishops'.	Arc. Parker.	{ Hebr'w and Greek to English.	In use 80 years. First use of verses.
1582	.....	All.	Print.	Rheims.	Romanists.	{ Hebr'w and Greek to English.	
1609	All.	.....	Print.	Douay	Romanists.	Latin to English.	
1611	All.	All.	Print.	King James.	47 Divines.	{ Hebr'w and Greek to English.	Common version. Revision of Bishops' version and others.
1866	Part.	All.	Print.	Bible Union.	Conant, etc.	{ Hebr'w and Greek to English.	Revision of King James' version.
1881	.....	All.	Print.	Anglo-Amer.	{ English and Am'ric'n com.	Greek to English.	Revision of King James' version.
1885	All.	.....	Print.	Anglo-Amer.	{ English and Am'ric'n com.	Hebrew to English.	Revision of King James' version.

AN INDEX

TO THE PERSONS, PLACES, AND SUBJECTS MENTIONED IN THE GOSPELS.

[The chronology in this index is according to Usher as followed by Dr. Young,
author of the Analytical Concordance.]

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cumference; was taken by David B. C. 1049; in 598 it was plundered by Nebuchadnezzar; in 332 visited by Alexander the Great; in 320 captured by Ptolemy Soter; in 170 by Antiochus Epiphanes; in 63 by Pompey; in 44 its walls were rebuilt by Antipater, father of Herod the Great; on Sept. 8, A. D., 70, it was destroyed by the Romans]	
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